

CREATING AWARENESS OF THE IMPACT OF REINTRODUCING THE BIBLE
AND ITS HEALING INTERVENTIONS IN SCHOOLS
VIA CHAPLAINCY INTERACTIONS

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ABSTRACT

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The essence of this undertaking was to bring awareness to decision-making, school personnel that there was a problem of the omission of the Bible, prayer, other Protestant practices in charter schools, the impact of this fate, and the expected benefit of its reintroduction. This awareness is expected to, later, prompt a commitment on the part of school personnel to allow space during the school day to reintroduce biblical interventions to heal the hurts suffered by the students. This awareness project yielded positive results as participants engaged saw the benefit in utilizing biblical interventions principals in its healing modalities.

ACKNOWLEDGEMENTS

As I could not have completed this project without the support I have had at the very outset through the end, I would like to acknowledge those who planted the topic of this seed in my heart, those who watered it, as Yahweh gave the increase.

David Barton whom I was blessed with the opportunity to meet at a banquet years ago, around 2010. It was at that time that I was introduced to his work with youth. Fortunately, David's research birthed this seed in my heart.

I would like to acknowledge my parents, Darryl and Brenda Lambert, my parents, who introduced me to the Bible and its healing interventions. Larry and Deborah Hickman, my parents-in-law (love), who supported me with practical assistance, like transportation to and from seminary, doctor appointments, therapy appointments, and home healthcare before and after surgery when illness threatened my ability to complete this project.

Zena Vaughn, the first principal of East Side High, who welcomed this work in her school, thank you! I greatly appreciate your support. Also, appreciation goes to Christopher Smith, the first principal of East Side High, who welcomed this work in his school as well. I am also grateful for Dr. Bridget Weatherspoon who encouraged me during the application and acclimation process to the Doctor of Ministry Program at United Theological Seminary.

Dr. Sharon Ellis Davis and Dr. Thomas Francis, my academic mentors, thank you for encouraging me to “get back in the saddle” when illness threatened my completing this project.

To my classmates, thank you Pastors Barbara Gunn, Pastor Donald Monroe, and Chaplain and Pastor Anthony David Spencer, Jr. for gently prodding me on when illness threatened the completion of this project. To President, Donald J. Trump, thank you for tweeting support of the reintroduction of the Bible and its healing interventions in public schools. I appreciate each of you.

DEDICATION

This work is dedicated to my husband, Nicholas Hickman, for his support over the years as I endeavored to prepare for this purpose and calling. I also dedicate this work to Yahweh through His Son, Yeshua, for healing and restoring me when illness threatened my ability to complete this project.

INTRODUCTION

It was in an elementary school, namely McGogney Elementary School, in our great nation's capital, Washington, D.C., when I first shared with peers the Bible and its healing interventions during a recess. It was on the side of the hill facing the busy street running alongside the school where I sat and shared. I do not remember the occasion, nor the passage, nor the ill in the life of the peer(s) I was addressing, I only faintly remember sharing that this "Good News" could affect positive change in a life exposed to it. This "Good News" could solve a problem, or right a wrong. While we were young, myself and my peer group were still negatively impacted by sin and needed an intervention from the "Good Book" to help. I remember being baptized at nine years old and I began sharing my faith shortly after. I was the Sunday School kid of the group. I also attended church services on Sunday mornings, and Sunday nights; Bible studies on Tuesday nights and youth services on Friday nights, so, as you can imagine, I had a lot to share.

In seventh and eighth grade, I attended a Catholic school. There I learned more that would shape my faith and my faith journey. By my teens and early twenties, the Bible and its healing interventions saved my life many times over. I was convinced of its power to heal by twenty-three and commenced to reading it cover to cover each year since then. By the time I needed to find a school to attend on the masters then doctoral level, I was prompted to attend seminary. There I learned how the Bible shaped continents, countries, cities, country-sides and cul-de-sacs across the globe. I was sure

that the first place to reintroduce the same was in the high school to which I was assigned as a Licensed Professional Clinical Counselor where I witnessed, first-hand, up-close and personal, the effect of the sin in the lives of teens who attended there. I was determined to bring this healing power to them but could not find the vehicle until I began the research for this project.

In my research, I found that Chaplaincy was the vehicle as utilized by the government of Australia in its public schools. This is my effort to bring the same to our continent. America's school children will be blessed again, as they once again pray and recite the creed, "One Nation Under God." This effort will see our homes, marriages, and families restored, our churches full again, and our citizens productive in the work of their purpose. These are the end times. There is the Scripture that reads that Christ's bridegroom will be eating and drinking and being merry at the time of His return. Could it be that the Bible and its healing interventions being reintroduced in schools is one of the reasons for merriment in the culture? It just could be. We will patiently wait to see. I will do my part to see that this condition of joy is in motion at His return. Next, I will share more about how this great work will unfold.

Chapter one will focus on my ministry context. Readers will quickly gauge a sense of the grave importance of this work in the lives of the youth affected by the ills of society. There is a biblical foundation for this project. Paul in 1 Timothy 3:17 shares with his pupil, the effect of the Bible in the life of a human being, the same I am desiring to bring to bear in the lives of youth in my context. I share more about this biblical foundation in chapter two. In chapter three, I take the reader through the halls of history to recall that the American education system was designed around the Bible. I share the

impact of this design in the classroom and culture at large as well as its demise and the impact in the classroom and on culture. Finally, it suggests the vehicle best suited to launch this project, and that is via chaplaincy interactions. In chapter four, I discuss the theoretical foundation for my project. This foundation underscores the appropriateness of my profession as a counselor in launching my efforts. In chapter five, I invoke studies in science to highlight the effect at the atomic molecular level of the spoken word of God. This chapter, I believe, is the most powerful in proving the power of change that reintroducing the Bible and its healing interventions will most certainly have in the lives of youth negatively impacted by sin.

My final chapter six will outline how I implemented my project and the results. I am happy to report that my results were favorable. However, there were a myriad of challenges at the outset through the end in getting this project to completion.

Nevertheless, I was able to show that awareness was achieved among participants and that they were agreeable to the idea of allowing time during the school day for chaplaincy interventions. I appreciate your interest in this research and invite you to support at your local school district the return of the Bible and its healing interventions in schools across North America.

CHAPTER ONE

MINISTRY FOCUS

I am excited to reflect again on my passion and purpose, which has been simmering for years, that is, my objective for completing this project. From my observation of the East Side High School context over the past nine months, I have noticed that many students report and indicate limited religious and spiritual resources to help address intra-personal ills (issues effecting internal health), inter-personal ills (issues effecting healthy relationships with others), and extra-personal ills (issues effecting a healthy relationship with God). Some report and indicate strong religious and spiritual resources to help address ills while other students report and indicate no religion and spirituality; and, therefore, do not seek out resources and supports to help address such ills. These students are left without an ark of safety, that being, the opportunity for a relationship with Jesus and the benefits this relationship affords for addressing the ills of life.

Raised in a Christian home, I was impacted by this faith tradition in my life as a child, adolescent and adulthood, as it is today. This faith tradition would be called upon at my encountered with High School. When reviewing history, this deficit occurred years ago in the early 1960s and 1970s when biblical instruction, then prayer, and finally the

Ten Commandments were banned in public school.¹ My aim is to restore each so that these students have the foundation on which to build a faith profession and faith walk in relationship with God, through His Son Jesus Christ and guided by the Holy Ghost in order to enjoy the blessings of relationship with him over a lifetime and into eternity.

East Side High School is an alternative education institution. The Cincinnati campus is located in the urban community of Walnut Hills. East Side High School serves at-risk students, ages sixteen to twenty-one. These students struggle in the traditional high school setting or they are interested in returning to school to earn a diploma after overcoming difficult obstacles. Students may desire to become certified in a trade for viable employment while earning a high school diploma.² Again, there is no formal spiritual instruction, which is problematic, given that each human being is uniquely created by God as a tri-part being of body, mind, soul, and spirit. The principal, staff, myself and others as contractors, do a very good job at meeting the needs of the mind, soul and the body: the mind in providing education around math, language arts, science, and social studies; the soul in providing psychological services to address the triggers of cognitive, emotional, and behavioral issues; the body, in providing breakfast and lunch, hearing and eye exams, and follow-up services as well as referral services for housing, clothing, and medical insurance when needed. However, the students are underserved when their spiritual needs are left unmet since there is no formal education in religion and spirituality.

¹ *America's Godly Heritage*, directed by David Barton (WallBuilders, 1992), DVD.

² "What Is East Side?" East Side High School, accessed April 19, 2018, <https://www.shs.com/about-life-skills/who-we-are.html>.

In examining the context from a more granular vantage point, I studied the findings of the MissionInsite Quadrennium Project, a national survey conducted by MissionInsite every five years. While general data is available through various organizations, only MissionInsite can provide local data and projections that are current, with some local data being compared with state data. This report informs my ministry efforts based on the 2017 Quadrennium Survey, the most recent following the initial survey conducted in 2012. I examined the report prepared for the West Ohio Conference of the United Methodist Church. The targeted area encompassed the neighborhood of Walnut Hills within a two point five-mile radius, to learn more about the demographic trends as well as other incites. For example, the report provided information on the community's beliefs about God and Jesus, religious practices and preferences, religious priorities, and social and moral beliefs. The data was gathered and published in 2017 and will certainly inform my ministry efforts.³

The QuickInsite View, which summarized the data of the MissionInsite Quad-ren-ni-um Project, in some cases when compared with the state, reflected the following:

- Concerning the population in general, there is expected to be “little change” over the next ten years in its growth.
- The population of school-age children, to include those served within my ministry context, will “increase moderately” over the next ten years.
- Compared with state trends, a “somewhat less[er]” number of children are less likely to live in two-parent homes.

³ MissionInsite/Quad-ren-ni-um Project, “The ReligiousInsite Priorities Report 2017,” West Ohio Conference UMC, Cincinnati, OH, 2017.

- For this community, the educational attainment of adults ages twenty-five and over is “mixed.”
- The racial/ethnic mix of the community is “moderate.”
- The median family income is “somewhat less” when compared with state trends.
- The number of families in poverty is “significantly above” that of families residing in the state. When compared with the state, blue to white collar employment is comparatively “split.”
- Blacks/African Americans are the largest ethnic group.
- The level of religiosity is “somewhat low.”⁴

I also garnered the following information important to consider with regards to my ministry efforts from the QuickInsite Report, ReligiousInsite Report, and ReligiousInsite Priorities Report:

- Over 50% of the population valued personal growth ministry, community involvement and advocacy programs, and religious and spiritual programs.
- The educational attainment of the adults over twenty-five is mixed, with some notion that education in some form is valued by community members.
- Several gave to charitable causes and several households earned sizable salaries that could support ministry efforts.
- Marriage is valued as about 60% of the adults were in a marital relationship at one time or another in their lifetime.

⁴ MissionInsite/Quad-ren-ni-um Project, “The ReligiousInsite Priorities Report 2017.”

- More than 50% of the residents reported having a personal relationship, loving relationship with God, and almost 50% believed that Jesus is the only way to salvation. He is that Ark of safety in difficult times.
- A good amount believed that religion must shape social and moral values but that children are not taught adequately good and moral standards today yet more than 50% believed there is [H]ope (Whom I define in its essence as the Door of Hope being Jesus Christ) for their community despite its ills.
- Nearly 50% believed faith should be walked out in life, with 31% being actually involved in the community reflecting faith to life, and a whopping 72% of those involved attend services weekly with almost 60% preferring Jesus Christ, that is, Christianity, or His Way of religion.⁵

It has been by life mission, to share with teens the importance of staying in the ark of safety. I was a troubled in spirit teen and needed to return to the safety of the ark. My parents reared me in the way, that is, the truth and the life, (Luke 20:21; John 14:6; Acts 16:17; Acts 18:26; Acts 24:14; Hebrews 5:2, 8:9, 12:13; 2 Peter 2:2, 2:21). For students who cannot find safety in a world where many teens are abused, neglected, and abandoned, I am able to share with them the ark. I am able to inform them that Jesus provides the safety needed and can offer to them a place in the family (Ps. 68:6) for guidance, love, and support. On their journey of their quest for God, commitment to His way, and incorporation of their faith in daily living is necessary. It has been a fulfilling journey. I am in no way tired and am looking forward to continuing in this victorious journey, one in which He always causes me to triumph (2 Cor. 2:14).

⁵ MissionInsite/Quad-ren-ni-um Project, “The ReligiousInsite Priorities Report 2017.”

When I reflect on my journey of preparation to minister to this population, I recall that I fell into the discipline of psychology and counseling when I enrolled in a class called psychology 101 in high school. It was the last semester, of my senior year, and I needed an elective. The subject seemed interesting, so I enrolled, and enjoyed the topic, so much so, that I chose the same for my major in college. Then again, in my senior year of college, I fell into work with juvenile delinquents and otherwise troubled teens when I could not find a practicum site to fulfill my requirements for graduation. I accepted, as a last resort, an offer to spend the last semester of my college senior year at a resident treatment facility for juvenile teens as an intern “counselor.” I absolutely loved the population and my work with them. I first had to move beyond my utter surprise that there was a so-called population of juvenile delinquents and otherwise troubled teens. I was so sheltered in my own adolescent upbringing that I was not aware that teens suffered as they did and that there were even jails and treatment facilities set aside to meet their specific needs. While I thought I was there to assist them in their journey to health and wholeness, they ministered the same to me, literally giving me a reason to live.

My heart broke for them. I saw them in a very different way in which I saw myself, however. I had known Jesus and had walked away from Him as did Dinah, Jacob’s daughter, in the account found in Genesis chapters thirty and thirty-four. I had eventually found my way back but had not read any evidence that Dinah had, as was the case of many of the troubled teens in my care since many of them never found safety. Worse still, many had never even known that there was a God who offered His Son and the guidance of His Holy Spirit to obliterate the negative effects of the ills of life so that one could live a life as in heaven on earth (Deut. 11:18-25).

More and more, I knew that it was my purpose and passion to share this good news with each of them. I also knew that I needed more education and training to be effective in ministry. I needed to learn to assess the problems my troubled teen faced, identify the origin of the problem, find solutions, and refer when I could not provide the help needed. I decided to enroll in graduate school at a seminary to pursue a degree in Christian counseling to attain new skills and to hone those skills with which I was already gifted. At this time, I was beginning to contemplate how my own pain related to consequences suffered for walking out of the ark of safety as Dinah did. It became important to know how my faith could merge to inform my purpose and my passion more succinctly.

During my studies in this graduate Christian counseling program, I began to learn more about myself and how to help the juveniles at the facilities where I worked. One of the greatest things I learned in this graduate program via a personality inventory was that I am an introvert and one apt to hold fast to religion and religious institutions as a lifestyle proclivity, and likely as a safety measure since such had been my salvation in troubled times. My graduate school professor said that I had scaled the charts on these scores on these two measures, introversion and religiosity, although there were a host of other measures. He shared further that he had never seen anyone score as highly as I had on these two measures of introversion and religiosity. To boot, this psychological inventory is very sensitive to hard and fast personality traits and to real-time circumstances that may alter a person's typical personality leanings. The test seemed to capture both and to peg me exactly at this particular time in my life.

In my own quest for healing on my journey to find the way again, to return to the ark of safety, I leaned into my introversion and religiosity, to include Bible reading, prayer, and church attendance. Each helped me to retain soundness of mind through the valley. I was able to add to this repertoire of helps an understanding of the human being, and that he is a tri-part being, of mind, soul, body, and spirit. These parts are intertwined forming one man. I also began to understand that, unless the whole man was ministered to via each of these parts, he could not be made whole. I found that many programs served the needs of the troubled teens, though they meant well, were actually not holistic in approach. Thus, the teens were underserved with many unmet needs, namely spiritual needs, and so they came into the treatment or correctional program broken and left the same.

Of course, some had their spiritual needs addressed since chaplains were permitted to minister to them during their incarceration. Several had found the relationship they initiated and nurtured over the years in the ark of safety in the time of need. In fact, incidentally, this year I have on my caseload a juvenile delinquent (as the courts have labeled him), the son of a juvenile delinquent whom I also served many years ago in the practicum mentioned above. I am still on the lane of my purpose and passion, now over two generations as reflected in this father and son! God is amazing in His ways of confirming that His hand never leaves us, that He orders our steps and keeps us in the way, even when we do stray away from the safety of the ark. Praise the Lord!

With this newfound understanding of the human being, only two years after graduating from my master's program, I left my job, three-ring binder in hand, with a plan to open my own facility to serve the whole man of the juvenile delinquent. It was

1998. Little did I know, I would need twenty more years of training. The ministry training I received while working on the staff of a local mega church, counselor training in my field of study on the site of high school campuses where my caseload consists of troubled teens, and additional scriptural and religious training via the additional graduate courses, I completed in United Theological Seminary's pre-doctoral, all before I would even begin to craft the plan for ministry in this way. I also learned excellence and discipline while my father served in the U. S. military. In today's landscape, we need to reflect excellence and discipline in ministry! Here I am, in 2018, crafting that plan via this exercise in writing this synergy chapter, writing my spiritual autobiography, and writing the contextual analysis paper. While engaging in the researching, reflecting, and writing each of the assignments required, as I have trusted the process, I have learned several things.

Cincinnati is a great location with a rich history of service to its local citizens and this nation and continues to do so. Cincinnati has a growing and diverse population, which needs healthy, vocationally and professionally trained residents ready for the workforce. These professionals should be spiritually equipped and ready to settle healthy and thriving, Christian marriages and families, in joining such families that already exist. This context reflects the trend of a stable population, primarily of African Americans, interested in being educated and in personal and spiritual growth with half of the population espousing the Christian faith. There is some involvement in faith-based activities with a slice of the members, inside the walls of the context and without willing and able to give financially, spatially, and administratively. Most of all, this community is hopeful of positive change despite its ills.

Finally, I realized as I reflected that it is my time, to release this ministry God birthed in my heart so long ago. This is an exciting time for me and has been a long time in coming. I am in no way tired, although this time has been twenty years in the making; and although there have been times when I had almost fainted in the way while waiting to deliver this mission. I am happy to see the birth of this ministry approaching its third trimester. I am looking forward to the crowning, and the delivery, as the birth pangs, though utterly premature since I am only now concluding semester one, are certainly being felt. The process is teaching me to slow down, take a deep breath, and pace myself, to allow the process to bear out the steps via each assignment within its third trimester to develop across five more semesters until the day of delivery. What a journey! What a life! There is never a dull moment, maybe a lull moment, but never a dull moment with Him!

It is funny; after I have trained for years to embark, ministry vision in tow, I only recently landed on the fertile ground of the high school campus, the very place most suitable for my ministry plant and growth. I have worked in the high school setting since 2009. However, in 2017, I was promoted and placed at East Side High School, a charter, alternative high school where there is flexibility around course and interventions offerings. Still more, there are Christians in leadership within and without this context, who have already tilled the ground in prayer for an intervention of this nature. They realized that “something” was missing because the students were not thriving as they should, even among the flexibilities the East Side High School program offers. Some staff have identified this “something-missing” as “Christ” in some form and fashion and have lent an ear to the ministry plan I proposed. East Side High School is the very ground

where my ministry vision can be planted and grown to fruition. I have been searching for this very ground for years now. In this new role as clinical supervisor, I have some input in choice of services and delivery methodologies within my context. My proposal includes adding ministries that address the needs of the spiritual man so that our students are served holistically, and thus, become well-equipped with spiritual supports and resources to escape life's destruction and enjoy lives fully actualized as He has always intended (Jn. 10:10).

As aforementioned, I had an ark, one that my parents prepared for me via Christian instruction at home, school and church. I was able to return to the ark after suffering the ills of society when walking outside of the ark as did Dinah, Jacob's daughter. I told trouble teens that there is an ark available in which to find safety despite the deteriorating society around them. I warned troubled youth to never leave the ark as did I and Dinah. I provided troubled teens the same opportunities I had via the provision of Christian principles and practices that literally saved my life.

Just months after I was promoted to this ministry context, I began the Doctor of Ministry program. It should be noted that I was physically attacked with an illness in August 2018 and was sitting in the emergency room receiving a blood transfusion to keep me alive on the very day that the first semester my program was to begin in 2017. This program is the vehicle in which I will design and launch the ministry tool suited to the adolescents in my context and then throughout the country. I was attacked again in January 2018 after starting the doctoral program and was delayed in completing assignments that formed the foundation of this project. In writing this synergy chapter, I am healed and whole, excited and energized for the work ahead.

In sum, via the assignments thus far as required of the doctoral program, I have learned the areas of opportunity for improvement or needs of the troubled adolescents in my context and the environment in which they live; I have learned the opportunities and strengths of the troubled adolescents in my context and the environment in which they live. Therefore, the general nature and content of my proposed project is designing an academic program that meets the needs of troubled adolescents on three dimensions, the mind, soul, spirit, and body. I will incorporate the general education around core subjects (e.g., math, science, language arts, and social studies) currently offered, as well as the supports, including the mental, emotional, and behavioral and social, currently offered. In addition, the supports currently offered that promote bodily health will also be retained, like healthy meals, recreation, and health screenings. Still, supports to assist in developing independent living skills such as vocational training, driver's education, and financial management will be retained.

However, most importantly, I will add the spiritual supports and resources necessary for providing a holistic education, including knowledge of the word in its entirety, from Genesis to Revelation. The mechanisms of accomplishing these goals will be through Bible teaching, daily Bible reading and prayer, and opportunities to learn and practice other Christian rites, such as baptism, communion, praise and worship, and to hear the preached word within the context of a campus chapel that will be fully operational. Students will have the opportunity to learn and view the Bible as a literary and historical document and earn credits after completing these mandatory classes toward graduation.

Further, those students who feel called to serve in ministry can enroll in vocational tracts specifically designed to prepare for ministry, such as preaching, teaching, pastoring, and the arts and technologies needed to run a church or parachurch ministry with excellence.

In essence, my project will be initiating the return of Judeo-Christianity, in principle and practice, to the American education system at the high school level. My hypothesis is that the return of Judeo-Christianity, in principle and practice, to the American education system at the high school level, will heal ills among this population and lend to foundations for healthy and thriving Christian families for a wholesome society. From a bird's eye perspective, this wholesome society, made up of young men and women of the Bride of Christ, will ultimately usher in His return to the earth. This is the ultimate goal, to create an ark of safety wherein the young men and women of the Bride of Christ, can escape life's destruction and enjoy lives fully actualized as He has always intended until His return. These are the times to live as days of heaven on earth in the shadow of Christ's return.

I want to see trouble adolescents break free of life's ills to enjoy His provision of hope, help, and healing. I am thankful that I have been called to administer this project and am certain that the results will provide a massive, socio-spiritual re-engineering, a much-needed phenomenon in this era of human history. With God's grace, and the purpose and passion He vested in me, along with my personal spiritual development, and special skills and training, I will get the job done. The zeal that fuels my energy for seeing this project to fruition is seeing troubled teens living for Christ and Christ saying to me in that great day, "Well done, my good and faithful servant!"

CHAPTER TWO

BIBLICAL FOUNDATIONS

When sitting and contemplating the Scripture for use in studying and serving as the biblical foundation for this Doctor of Ministry project, it was dumbfounding to experience that no Scripture suited to this project came to mind. It was a dumbfounding, and even a daunting, experience because I read the Bible from cover to cover twenty-five times and listened to the Bible from cover to cover three times. I was sure that the Scripture would emerge readily from the resources of my spirit and my mind and announce its emergence in flashing lights, clanging bells, and piercing whistles, as if to say, "Here am I! Choose me!" Yes, a few themes, like the theme of the ark of safety that Dinah walked out from under, presented itself for consideration, but upon search of the phrase, "ark of safety," in the Blue Letter Bible's website search engine, there was no such phrase in the Bible.

As many times as I had read and listened to the Bible, from cover to cover, to my surprise, the phrase was never recorded! I was very sure it had been! Then, the Scripture posted at its inception as the mission statement and directive to Harvard University students came to mind, "To be plainly instructed and consider well that the main end of your life and studies is to know God and Jesus Christ" (Jn. 17:3) as David Barton shared

in his documentary, *Four Centuries of American Education*.¹ Thirdly, the Scripture in 1 Samuel 4:22 was considered in that the glory had left the kingdom as had the word in the public school system and both yielded dire consequences. The idea was to link the two occurrences. Upon further reflection, none of the three would suffice in bearing out the essence of the foundation of this project.

Then, upon consulting the mentors assigned to the Pastoral Care and Counseling cohort, Drs. Ellis Davis and Francis, it was recommended that 2 Timothy 3:16-17 be considered. The King James Version (KJV) of the Bible, which recorded Paul sharing with Timothy the following about the character of Scripture: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17).² The thought burst in my spirit and my mind: “Eureka! This is it!” It was as if gold was found! The text underscored boldly the work to be done by the Holy Spirit if the Holy Scripture were to be restored to the population within the context being studied for this project.

A second thought danced in my spirit and my mind: “It cannot fail! This project cannot fail since the word always accomplishes what it is set out to do!” This passage spoke to this aim, that the individuals in the population would accomplish every good work once he/she were “processed” (in the many ways set forth in the passage) by the word. Suddenly, the hope for lasting change in the lives of this cherished population was again visualized and what a glorious vision it was to see images of health and wholeness

¹ *Four Centuries of American Education*, directed by David Barton (WallBuilders, LLC, 2004), DVD.

² Biblical citations are from the King James Version, unless otherwise noted, 2 Tim. 3:16-17.

emanating from the classrooms, hallways, and sidewalks where the adolescents and young men and women haunt and from whence they hail.

The following exegetical exercise will aim to uncover the layers within this text to determine just how fitting it is to serve as the biblical foundation for this most noble endeavor. First, a literary study of the passage will be conducted via various translations of the passage and research aides such as concordances, dictionaries, and commentaries to garner insights around the literary nuances of the text, including key words and grammatical structures, with my initial impressions as well as comparisons of other uses of such elsewhere in the Bible. Second, commentaries and a textbook will be consulted as well to determine both the historical context of the passage (third) and the social context of the passage (fourth); and fifth, implications of the passage for the broader Doctor of Ministry passage will be posited at the outset as the text is translated then summarized at the conclusion. Finally, a thought around the focus of study for this Doctor of Ministry project will be posited.

A number of translations of the 2 Timothy 3:16-17 are set forth here. The King James Version (KJV) was noted above and is recounted below. Others include: Today's English Version (TEV); the New International Version (NIV); the Revised Standard Version (RSV); and the One New Man Version (ONMV). Each read as follows:

King James Version (KJV)	Today's English Version (TEV)
2 Timothy 3:16-17	2 Timothy 3:16-17

<p>All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, <i>thoroughly</i> furnished unto all good works.</p>	<p>All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, So that the person who serves God may be fully qualified and equipped to do every kind of good deed.</p>
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New International Version (NIV) 2 Timothy 3:16-17	Revised Standard Version (RSV) 2 Timothy 3:16-17
<p>All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, So that the servant of God may be thoroughly equipped for every good work.</p>	<p>All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, That the man of God may be complete, equipped for every good work.</p>

<p>One New Man Version (ONMV) 2 Timothy 3:16-17</p>

All Scripture is God-inspired and useful for teaching, for reproof, restoration, for training in righteousness, So that the man of God would be able to meet all demands, since he has been equipped perfectly for every good work.

When observing the five translations of the text here, there are clear distinctions, and several that seem thoroughly fitting to the context. The word “thoroughly” is the first word noticed that is not typically encountered when speaking in daily living nor in reading the Bible. It is only featured in the KJV of the Bible in this verse and Genesis 11:3. It is an adverb, and in some versions, as in the NIV, the word has been modernized to thoroughly.³ The phrase thoroughly furnished is reference in *Strong’s Concordance in the Hebrew-Greek Key Word Study Bible*.⁴ Its outline of biblical usage is as “to complete, finish; to furnish perfectly and to finish, accomplish,” (as it were, to render the days complete).⁵

The word is “ex-ar-tid'-zo” from and a derivative of; and means “to finish out (time); figuratively, to equip fully (a teacher): — accomplish, thoroughly furnish.”⁶ In other versions, the phrase is translated “fully qualified and equipped” (TEV); “complete, equipped” (RSV); and “equipped perfectly” (ONMV). The phrase “fully qualified and equipped” as used in the TEV is a concept to ensure that students are prepared at

³ Melvin E. Elliott, *The Language of the King James Bible: A Glossary Explaining Its Words and Expressions* (Garden City, NJ: Doubleday and Company, Inc., 1967), 199.

⁴ Spiros Zodhiates, ed., *Hebrew-Greek Key Word Study Bible*, 2nd rev. ed. (Chattanooga, TN: AMG Publishers, 2008), 2131.

⁵ Blue Letter Bible, “G1822,” accessed October 18, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1822&t=KJV>.

⁶ Blue Letter Bible, “G1822,” accessed October 18, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1822&t=KJV>.

graduation with an academic and vocational diploma; so, they are suited to be gainfully employed and able to support a lifestyle of independence on family, friends, or government to meet needs. As mentioned above, this phrase gives the picture of a person fully processed by the word so that they can finish the work of the ministry, first to save him-/herself from this untoward generation (Acts 2:40), that is the first “good work” he/she will be suited to do, then to save others, the culmination of the good works. Both represent “all good works” (KJV), “every kind of good deed” (TEV), and “every good work” (NIV), (RSV), (ONMV) that any man or woman could ever do in the earth.

Many of the students in this context have said that the works or deeds they have done have not been good works. Several have confessed, “I have done a lot of dirt,” that is, bad works, and welcomed the opportunity to change their ways and to help others. Some are forced to do good works via the court-ordered activities of community service and understand the value of good works in rectifying their wrongs. What a return-on-investment good works are! Oh, what fruit of labor!

The other distinction that was interesting, and affirming was the passage most suited to the project, and specifically the current contextual population was the translation of the phrase “man of God” in the KJV, RSV, and the ONMV as compared with the TEV. The TEV reads “the person who serves God!” Many of the adolescents and young men and women ages sixteen through twenty-one served in this population have expressed difficulty seeing themselves as a man or woman of God. Many have characterized themselves as a person who serves God or wants to serve Him with his or her gifts. They have not been taught how to equip themselves with the work of the word in the many ways noted in this passage in order to do so. This would be a great place to

start to show that the person who serves God or wants to serve God can be completely furnished to serve Him. Thus, honing their gifts and purpose in life, saving themselves and others, and pleasing God in the meantime. Again, what a return on investment! Oh, what fruit of labor!

Still, other differences in translation helped consummate the marriage to the text as the biblical foundation for the project. The phrase “instruction in righteousness” as read in the KJV, NIV, RSV, and ONMV use the phrase “training in righteousness.” This word “instruction” is one that the students in the context will be familiar with as would the word “training.” This setting is an alternative high school where the opportunity to recover credits, lost most often due to life circumstances that impede regular attendance in a traditional high school setting as well as the opportunity to learn a trade.

In this setting, the words teaching, instruction, and training are used often and interchangeably. However, the phrases “instruction in righteousness” and “training in righteousness” might be a bit challenging since the word “righteousness” is readily understood by seasoned Christians. The phrase “giving instruction for right living” is clear and certainly a result the students need, and several have actually voiced not only needing, but also desiring. One student asked for helpful tips for enhancing his relationships, another asked for helpful tips for “doing the right thing,” and still another asked for instruction in “ethics.” Several have learned first-hand the dangers and unwanted consequences of “wrong living” as opposed to “right living.” One student lamented, “I’m tired of the streets,” meaning earning a living illegally in the highways of the inner city. He served jail time after violating curfew and suffered serious injury

(physical and psychological) after two violent attacks when traversing the streets in the wrong place at the wrong time nearly claimed his life.

Yet, another word sealed the deal in settling on this passage as being the best choice for building this project. This maybe closed the gap regarding relatability of texts to the population of this context and their issues. Many of the students that are assessed in the role as clinical therapist for several of the youth in this context, have suffered a traumatic experience. One of the goals of trauma therapy or trauma care is to assist the client in recovering everything lost as a result of the trauma. In fact, the phrase used most often in clinical treatment plans for such clients is “recovery of losses after trauma.” In essence, the goal for the client is restoration of losses incurred as a result of the trauma, and in so doing, to improve his or her life or character. This stems from the evidenced-based work of Eileen Russo for trauma victims.⁷ Paul tells Timothy that this is the very benefit that instruction in Scripture will yield, yes, “restoration,” according to the ONMV. The term correction (KJV), (RSV), and correcting (NIV) is also used. This term from Strong’s *Concordance in the Hebrew-Greek Key Word Study Bible*.⁸ Its outline of biblical usage is as follows:

- I. Restoration to an upright or right state
- II. Correction, improvement of life or character.⁹

⁷ Julian Ford and Eileen Russo, “Trauma-Focused, Present-Centered, Emotional Self- Regulation Approach to Integrated Treatment for Posttraumatic Stress and Addiction: Trauma Adaptive Recovery Group Education and Therapy (TARGET),” *American Journal of Psychotherapy* 60, no. 4 (2006), accessed October 26, 2018, http://www.advancedtrauma.com/FordRussoAJP2006_TARGET_1_.pdf.

⁸ Zodhiates, *Hebrew-Greek Key Word Study Bible*, 2133.

⁹ Blue Letter Bible, “G1822,” accessed October 18, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1822&t=KJV>.

The word is ep-an-or'-tho-sis and it means a straightening up again, i.e. (figuratively) rectification (reformation): — correction.¹⁰

A number of the students in this context, some of whom are my clients, will understand the term correction since many have been sentenced to correctional facilities to curb their wrong living. For some the cost and effort (e.g., hardship to family members and friends; legal fees; time served incarcerated; financial resources for daily room and board, staffing, education, recreation, counseling, medicinal and physical therapy, etc.) was profitable and they were able to refrain from illegal activity in not reoffending or lawbreaking once released. For others, the cost and effort were not profitable since they reoffended or usurped the law again and again while skirting capture upon release. For a look at a play on words, I highlighted the phrase “thoroughly furnished” with its meaning being “to finish out time” and “to render the time complete.” This is the goal of most incarcerated juveniles and young adults, that is, to finish out time and to have a judge to render the time [served] complete. How much more bearable for those needing correction to be processed by the word of God rather than be processed by the penal system? Now that is a thought and a proposal worth sharing with those students who are entangled in the legal system and desperately want out.

Even still, the phrase correcting faults found in the TEV bores a bit deeper in that it seems to bare a sense of grace to the hearer and to one who is processed by the word. The word “faults” is used in James 5:16 and in Strong’s Concordance in the *Hebrew-Greek Key Word Study Bible*.¹¹ Its outline of biblical usage is to fall beside or near

¹⁰ Blue Letter Bible, “G1822,” accessed October 18, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1822&t=KJV>.

¹¹ Zodhiates, *Hebrew-Greek Key Word Study Bible*, 2211.

something, a lapse or deviation from truth and uprightness and a sin, misdeed. The word is par-ap'-to-mah, which means a side-slip (lapse or deviation), i.e. (unintentional) error or (willful) transgression: — fall, fault, offence, sin, trespass.¹² This is the juncture at which the gospel of the cross can be introduced. This is what most is needed of this population, a presentation of the gospel. A gospel of grace, that Jesus died, was buried, and rose again for the sins of the world, his or her sin, since all have sinned, fallen, misbehaved, or deviated from the truth, unintentionally or willfully. His finished work is extended to correct his or her fault! For those who are not convinced of his or her faults or need for restoration to right living or simply improvement of life or character, the word is able to reprove such a one. This word reproof is reference in *Strong's Concordance in the Hebrew-Greek Key Word Study Bible*.¹³ Its outline of biblical usage is a proof, that by which a thing is proved, tested and or conviction. This word is “el'-eng-khos” which means proof, conviction, evidence, and reproof.¹⁴

This word will be familiar to the juvenile delinquent and the law-offending young adult, too. In courts, prosecutors would read charges against the accused student of this population after referencing evidence or proof of the crime, and he or she would plead guilty as charged. In the same way, Scripture reproves, or convicts of wrongdoing! For those who do not believe that all Scripture is God-inspired, that all Scripture is the inerrant and infallible word of God (well, some report believing that some is inerrant and

¹² Blue Letter Bible, “G3900,” accessed October 18, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G3900&t=KJV>.

¹³ Zodhiates, *Hebrew-Greek Key Word Study Bible*, 2123.

¹⁴ Blue Letter Bible, “G1650,” accessed October 18, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1650&t=KJV>.

infallible while others report believing that none is), He (the Word in its written form) can be proven and evidenced as truth with references to other passages in the Bible, or proof texts, as well as historical documents, which support its claims. Also, there are a number of doctrines that are afloat in the communities of the city, influenced by the diversity of religion that is birthed in the marketplace of ideas in this context that are untruths and error when compared with the doctrine of the Bible. The TEV translation uses the phrases “teaching the truth” and “rebuking error” in describing very worthy and much-needed characteristics of Scripture in this context and in the times in which the students live in this context. Is there another passage in the Bible could be so thoroughly fitting for this population?! No, not one!

When conducting an internal study of the literary structure, it is clear that a seasoned scholar of Scripture is speaking and emphatically attesting to its character and profitability in forming and transforming the one by whom it is read, specifically “the man of God.” The subject is the characteristics of Scripture and its reforming and equipping power. There is an emphatic tone in that the statement about the character of Scripture is indisputable. First, the character of Scripture is set forth, then the results one can expect if he or she is impacted by the character. An outline of the literary structure would flow as: any seasoned scholar and teacher of Scripture is speaking and emphatically attesting to its author (3:16a “All Scripture is given by inspiration of God,”). A seasoned scholar and teacher of Scripture is speaking and emphatically and attesting to its character around profitability in forming and transforming (3:16b “and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”). Still, a seasoned scholar and teacher of Scripture is speaking and identifies his audience (3:17a:

“That the man of God”). Finally, seasoned scholars and teachers of Scripture are speaking and emphatically attesting to its fruit in the life of the man of God who in use extracts its profit (3:17b “may be perfect, thoroughly furnished unto all good works”).

An examination of the text in its wider context within chapter three indicates that the author is indeed a teacher, as in 3:17, the writer commands, “This know” (3:1) and he goes on to list a number of things his pupil should commit to knowledge (3:2). He speaks of the character of men of perilous times and their end (or profit, fruit) (3:2-9, 12). It seems here that he is also a scholar of the ways of men and the outcomes of their paths. The teacher and scholar speak to his pupil of his own doctrine and character and the fruit of such (3:10-12). He then commands his pupil to follow in his own footsteps and of those of whom he has learned and in the Holy Scriptures of which he has known from a child (3:14a) and the profitability of the Holy Scriptures by his knowledge of them (3:15b). This pattern is continued, of instruction from the voice of scholarship and experience, from teacher to pupil, is carried on through 3:16 - 17.

There are some grammatical differences that are significant and deserve attention. First, the phrase “All Scripture” (passe graphe) indicates everything which has become recognized as authoritative in Scripture but is more exactly the graphe in which Timothy had been trained from his childhood, and that would be the Old Testament.¹⁵ Verse fifteen indicates that Timothy was trained “from a child” which means “from infancy, from a babe.” A Jewish boy began his study of the law, the Old Testament, at the age of five onward. It appears that his mother and grandmother, Eunice and Lois, respectively,

¹⁵ Walter Lock, *A Commentary on the Pastoral Epistles* (Edinburg, UK: Morris and Gibb Limited, 1936), 110.

taught him while he was at home at an even younger age as indicated in 2 Timothy 1:5.¹⁶

The expression “sacred writings” used by Paul is “hiera grammata” in the Greek, in which the noun denoting Scripture is normally “graphe” (singular or plural, but in the singular can mean a book of Scripture or Scripture as whole) and is found only here in the Bible. There is abundant evidence that this was a stock designation for it in Greek-speaking Judaism (cf. Philo and Josephus). The Old Testament was the only canonical Scripture for Christians as well as Jews in the apostolic age and several generations after it.¹⁷ Having spoken generally of the sacred writing, Paul may now be eager to highlight their usefulness in all of the individual passages that make up the entirety.¹⁸

The next phrase “inspired by God” is the Greek word “theopneustos.” “This verse is the ‘Golden Text’ of the inspiration of the Word.”¹⁹ This adjective occurs nowhere else in the Greek Bible but is found four times in the pre-Christian Greek literature and the Sibylline Oracles.²⁰ Theopneustos, literally meaning “breathed into by God,” accurately expresses the view of the inspiration of the Old Testament prevalent of the Jews of the first century, including Josephus and Philo. The church adopted the word entirely, as is seen from the statement in 2 Peter 1:21 that in prophecy “holy men of God spake as they

¹⁶ Ralph W. Harris, Stanley M. Horton, and Gayle Garrity Seaver, *The New Testament Study Bible: Galatians-Philemon* (Springfield, MO: World Library Press, 1995), 465.

¹⁷ J. N. D. Kelley, *A Commentary on the Pastoral Epistles I Timothy, II Timothy, and Titus* (New York, NY: Harper and Row, 1963), 201.

¹⁸ Kelley, *A Commentary on the Pastoral Epistles*, 201.

¹⁹ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

²⁰ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

were moved by the Holy Ghost.” God speaks through the word, the Old Testament is pastorally useful for instructing, reproofing, correcting, and training, as outlined above.²¹

When comparing my initial impressions with that of the writers of the commentaries examined here, several similarities are noted. I supposed that Paul was writing as an experienced scholar to a pupil. The commentary writers affirmed this supposition, that the pupil was trained by the teacher.^{22, 23} Carpenter and McCown support this supposition as well since they go even further in stating that “Paul issues nine commands . . . Preach the Word, . . . be prepared, . . . correct, . . . rebuke. . .” as would a teacher his pupil issue directives aimed at improving his life and character and fulfilling his purpose.²⁴

Another similarity is that I understand that scriptural training ensures that the trainee is equipped to serve his assigned purpose. Kelly supports the same thought, that the trainee is “perfectly adapted to his task and can face his responsibilities squarely.”²⁵ A third similarity is that I understood that the good works in which one is wise unto is that of the salvation as did Harris, Horton, and Seaver.²⁶ They also proposed that the wise choice one is enabled to make is that of salvation, again as did I, of one’s own soul first then that of others. This term salvation, is used elsewhere by Paul, according to Carpenter

²¹ Kelley, *A Commentary on the Pastoral Epistles*, 203.

²² Walter Lock, *A Commentary on the Pastoral Epistles* (Edinburg, UK: Morris and Gibb Limited, 1936), 111.

²³ Kelley, *A Commentary on the Pastoral Epistles*, 203.

²⁴ Eugene E. Carpenter and Wayne McCown, *Asbury Bible Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1992), 1127.

²⁵ Kelley, *A Commentary on the Pastoral Epistles*, 204.

²⁶ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

and McCown, (e.g., Philippians 3:12) which “helps to explain wise for salvation . . . and encompasses one’s total relationship with Christ,” that is, again, to be apprehended by Christ to then go out and apprehend others for Christ.²⁷

There are differences as well in my understanding of the passage and that of other writers. One is that I purported that the passage indicates that Scripture makes one wise unto the salvation of one’s own souls first then that of others, the definition of good works. Harris, Horton, and Seaver did not distinguish the good works to mean the salvation of one’s own souls first then that of others or any other specifics around types of good works, only that the results encompass “all good works.”²⁸ While I did define the good works more generally as the salvation of one’s own soul first then that of others, these writers state the same more emphatically and succinctly in using the phrase “face his responsibilities squarely.”²⁹

Another difference was the outline of the passage Harris, Horton, and Seaver suggested.³⁰ It is a simple outline of the second half of the passage of verse sixteen in which they distinguish four profitable uses of Scripture being the highlighted points. I did not distinguish the activities themselves in my outline. Powell offers an even shorter outline of chapter three. Timothy is warned of distressing times to come and of false teachers who will assume the advantage of others in these distressing times (3:1-9); as living this way continues to spiral downward, Timothy must remember Paul’s own life

²⁷ Carpenter and McCown, *Asbury Bible Commentary*, 1127.

²⁸ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

²⁹ Kelley, *A Commentary on the Pastoral Epistles*, 204.

³⁰ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

and ministry and commit himself to wholeheartedly to learning and teaching the Scriptures (3:10-17).³¹

Interestingly enough, one huge difference in reading this passage is that I never considered that the term “all Scripture” refers to the Old Testament writings since she assumed that the term included the New Testament writing as well. It makes sense that the New Testament would not have been included since it was not written at the time of this writing of Paul to Timothy. Carpenter and McCown,³² Harn,³³ Harris, Horton, and Seaver,³⁴ Kelly,³⁵ Lock³⁶ all make this point clearly.

While reading the commentaries, it was actually exciting to note instances in Scripture where terms or phrases or themes from the passage featured here were also featured elsewhere. For instance, it was shared by Kelly that the term “charitable works” is a prominent feature in Paul’s letters (for example, 1 Timothy 2:10, 5:10; 2 Timothy 2:21; and Titus 3:1).³⁷ Another instance is the definition of the purpose of the Scriptures. Here, Paul gives four but introduces another in Romans 15:4, and that is, to give men hope.³⁸ In Titus 1: 9 and 13, Paul shares that Scripture refutes false teaching and in Isaiah

³¹ Mark Allen Powell, *Introducing the New Testament: A Historical, Literary and Theological Survey* (Grand Rapids, MI: Baker Academic, 2009), 398-399.

³² Carpenter and McCown, *Asbury Bible Commentary*, 1127.

³³ Roger E. Harn, *The Lectionary Commentary: Theological Exegesis for Sunday’s Texts, the Second Readings of Acts and the Epistles* (Grand Rapids, MI: William E. Eerdmans Publishing Company, 2001), 451.

³⁴ Harn, *The Lectionary Commentary*, 451.

³⁵ Kelley, *A Commentary on the Pastoral Epistles*, 201-203.

³⁶ Lock, *A Commentary on the Pastoral Epistles*, 110.

³⁷ Kelley, *A Commentary on the Pastoral Epistles*, 204.

³⁸ Lock, *A Commentary on the Pastoral Epistles*, 110.

5:26, Titus 2:16, Ephesians 5:13, and John 16:8, Isaiah and Paul, respectively, speak of the character of the Holy Word in that it rebukes sin.³⁹

Finally, it was most enjoyable reading what the fathers of the faith in the first century had to say about 2 Timothy 3:16-17 and observing how useful their words are today for the students within the context wherein I serve. Augustine wrote about 2 Timothy 3:16:

The Scriptures are holy, they are truthful, they are blameless So we have no grounds at all for blaming Scripture if we happen to deviate in any way, because we haven't understood it. When we do understand it, we are right. But when we are wrong because we haven't understood it, we leave it in the right. When we have gone wrong, we don't make Scripture out to be wrong, but it continues to stand up straight and right, so that we may return to it for correction.⁴⁰

In this context, where the culture seems to blame Scripture for the ills of society (e.g., Cannibas is permitted in the Bible but now families are suffering as this and other forms of drugs, Cannibas being the gateway drug, are destroying lives and communities en masse), Augustine provides wise guidance in this vein to check oneself against the Scripture and not otherwise, leaving God true, and all else a liar (Rom. 3:4).

Chrysostom wrote about 2 Timothy 3:17, “This is why the exhortation of the Scripture is given: that the man of God may be rendered complete by it. Without this he cannot grow to maturity. You have the Scriptures, he says, in place of me. If you would learn anything, you may learn it from them.”⁴¹ In this context, students are ever challenged and even scolded to “Grow up!” and/or “Be a Man!” Chrysostom helps

³⁹ Lock, *A Commentary on Pastoral Epistles*, 110.

⁴⁰ Peter Gorday and Thomas C. Oden, *Ancient Christian Commentary on Scripture, New Testament IX: Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon* (Downers Grove, IL: InterVarsity Press, 1998), 269.

⁴¹ Gorday and Oden, *Ancient Christian Commentary on Scripture*, 269.

tremendously with this aim, and even takes the onus off of the student and places it on Scripture, the very word of God, which always accomplishes that it set out to accomplish (Is. 55:11).

It is commonly understood that 1 Timothy, 2 Timothy, and Titus are pastoral letters penned by Paul, written to individuals charged with oversight of congregations. Two letters, 1 Timothy and 2 Timothy, were specifically addressed to Timothy and one is addressed to Titus. Although most suppose that the author is Paul, many interpreters believe that the letters are pseudepigraphical.⁴² This term, psuedepigraphy means “false ascription,” and is applied in New Testament studies to the practice of authors of old attributing their own writings to others, for example, a respected teacher or prominent church leader who had influenced their thought process.⁴³ These pastoral letters differ from most others ascribed to Paul in that they are addressed to individuals. The only such letter to an individual is that written by Paul and addressed to Philemon. This letter to Philemon is actually a brief note that is concerned with a personal matter rather than a pastoral matter.⁴⁴

Both Timothy and Titus, recipients of these pastoral letters, are known to readers from other references in the New Testament. Both were among Paul’s ministry assistants who were entrusted with significant roles in shaping and leading the early church. Timothy is the better known of the two of New Testament readers. First, Paul seems to have commissioned Timothy on certain missions frequently, some to address

⁴² Powell, *Introducing the New Testament*, 397.

⁴³ Powell, *Introducing the New Testament*, 222.

⁴⁴ Powell, *Introducing the New Testament*, 397.

very difficult situations as found in 1 Corinthians 4:17; 16:10; Philippians 2:19; 1 Thessalonians 3:2, 6. Second, Paul named Timothy as the co-author of many of his letters as is seen in Romans, 2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians, and Philemon. Third, Paul gave honor to Timothy as a valued colleague in ministry (1 Corinthians 4:17; 16:10; Philippians 2:19-20; and 1 Thessalonians 3:1).⁴⁵

There is more that is known of Timothy given the writings of the New Testament. A biographical sketch yields significant information. Timothy was the son of a Greek, Gentile man who was not a believer, and a Jewish mother was a believer. They lived in the town of Lystra in southern Asia Minor (Acts 16:1-3). Timothy espoused the Christian faith and Paul recruited him as a companion and emissary for his second missionary journey. Paul circumcised him to avoid offending the Jews (Acts 16:1-3). Toward the end of the journey, Paul commissioned him back to Macedonia to strengthen the Thessalonians (1 Thessalonians 3:2). Timothy then rejoined Paul in Corinth where he brought Paul good news about the congregation in Thessalonica (Acts 18:5; 1 Thessalonians 3:6) and helped Paul evangelize the Corinthians (2 Corinthians 1:19).

Later, Timothy accompanied Paul on his third missionary journey and, thus, was with Paul on his extended stay in Ephesus (Acts 19). Paul commissioned him once more to Macedonia (Acts 19:22) and repeatedly to Corinth (1 Corinthians 4:17; 16:10). Timothy later wintered with Paul in Corinth from which the letter to the Romans was penned (Romans 16:21), then journeyed on to Troas where Paul spent a week with Timothy en route to Jerusalem (Acts 20:4).⁴⁶

⁴⁵ Powell, *Introducing the New Testament*, 401.

⁴⁶ Powell, *Introducing the New Testament*, 400.

After this, Timothy's trail was cold. He may have continued evangelizing in Troas where Paul's own work had been cut short due to crisis (2 Corinthians 2:12-13). Later, Timothy may have gone to Rome to be of service to Paul during Paul's imprisonment but there are no letters written from Rome since Timothy may have been imprisoned himself at some juncture in time but there is no information to verify this surmising.⁴⁷

The two letters addressed to Timothy add other "major details" in the view of the writer of this chapter to enhance this portrait of Timothy (although Powell deemed these details "only minor," some of which Powell does not even mention in this section of this book): his mother's name was "Eunice" and his grandmother's name was "Lois" (2 Timothy 1:5). Both were strong, female believers who taught Timothy the Old Testament Scriptures from a very young age as indicated by tradition.⁴⁸ Timothy was one of "unfeigned" faith and Paul actually called to remembrance Timothy's his heritage of faith, again, passed down from the women in his life, Eunice and Lois (these points Powell also did not mention in this section) (2 Timothy 1:5); he was young compared with Paul (1 Timothy 4:12; 5:1); he suffered frequent illness (1 Timothy 5:23); and he received a spiritual gift through prophecy and the laying on of hands (1 Timothy 4:14; 2 Timothy 1:6).⁴⁹ Although Powell did not mention important details, they can certainly be highlighted and employed to encourage the students of my context of ministry. Many of them have been preserved by the heritage of faith passed on to them by a single

⁴⁷ Powell, *Introducing the New Testament*, 400.

⁴⁸ Kelley, *A Commentary on the Pastoral Epistles*, 201.

⁴⁹ Powell, *Introducing the New Testament*, 400.

grandmother or single mother (as many are fatherless) that has fueled their own faith that is “unfeigned” if only around certain topics that burden their generation.

The major social themes of these pastoral letters as follows: church government, false teaching and sound doctrine, women and ministry, and suffering and shame.⁵⁰ Specifically, in narrowing down the theme surrounding this passage featured in this chapter, Paul speaks to Timothy of “wicked men and imitators” who “will advance” “from bad to worse” as summarized by Kelly. He noted a bitter irony regarding the lot of these sectaries, that they, although deceivers, will be deceived themselves.⁵¹ Paul then prescribed the sovereign remedy against being swooned by these “charlatans,” that is, “loyal adhesion to the gospel message as opposed to the fanciful novelties which they hawk around.”⁵² He exhorts Timothy to stand by the truths he was taught and which he firmly believes, the roots of his journey of faith, specifically the sacred Scriptures which are the authoritative source of Timothy’s understanding. This understanding leads to salvation found in Jesus Christ who is the fulfillment of the Old Testament story which anticipates this salvation won by Jesus Christ.⁵³

The early church, by its agreement upon the canon of Holy Scripture, which is still affirmed today, interpreted Paul’s testing principle as all doctrine must be tested by its submission to the historical witness that surrounds Jesus Christ, the texts of the Bible, consisting of the Old (and later the New) Testament. As for Timothy, his confidence in

⁵⁰ Powell, *Introducing the New Testament*, 404-411.

⁵¹ Kelley, *A Commentary on the Pastoral Epistles*, 200.

⁵² Kelley, *A Commentary on the Pastoral Epistles*, 200.

⁵³ Roger E. Van Harn, *The Lectionary Commentary: Theological Exegesis for Sunday’s Texts, the Second Readings of Acts and the Epistles* (Grand Rapids, MI: William E. Eerdmans Publishing Company, 2001), 450.

these truths of Christian tradition passed along to him have been imparted by people like his grandmother and is mother, the Apostle Paul himself, and other witnesses of proven character; and Paul has given his firm assent to them. He does not affirm truths imparted “by clever individualists whom nobody can vouch for but themselves.”⁵⁴

Paul explained that the reason why the Old Testament writings (the stock designation for them in Greek-speaking Judaism as expressed by Philo and Josephus) are so precious because they are able to give you the wisdom that leads to salvation through Jesus Christ (2 Timothy 4, TEV).⁵⁵ In other words, they relay not just simple facts or even sacred history, but a revelation of God’s saving purpose. This “wisdom” word has the Greek verb that means “make you wise” which is “profound insight or grasp which the believer possesses, and is contrasted with the senselessness of the errorists stigmatized in verse 9.”⁵⁶ God is historically believed to speak through the Old Testament as noted above, the sacred writings are “pastorally useful” in four areas as outlined for doctrine (teaching), for reproof (rebuking or convicting of sin), for correction (restoring to an upright position or a right state), and for instruction (training, discipline) in righteousness.⁵⁷

As he closed out this letter, Paul is more direct and emphatic with his pupil.⁵⁸ He charges him to preach the message, insist upon proclaiming it, convince, and encourage with all patience, control himself, endure suffering, do the work of a preacher, and

⁵⁴ Kelley, *A Commentary on the Pastoral Epistles*, 201.

⁵⁵ Kelley, *A Commentary on the Pastoral Epistles*, 202-203.

⁵⁶ Kelley, *A Commentary on the Pastoral Epistles*, 202-203.

⁵⁷ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

⁵⁸ Harris, Horton, and Seaver, *The New Testament Study Bible*, 465.

perform his whole duty in the face of those who prefer deception (2 Tim. 4:1-5). Paul told Timothy because Paul is in the presence of God and because Jesus Christ, will judge the quick and the dead; and Jesus is coming to rule as King! Paul has done his part in this charge and is passing the charge on to Timothy and is ready to receive his reward in heaven for completing his best in the race (2 Tim. 6-8).

In sum, the pastoral letters are best understood, according to Powell, as compositions written under duress. They engage two severe threats to the growing Christian religion, violent persecution from without, a consequence of adopting a faith that is at odds with the world; and the threat of heresy within, as representations of the faith claim to be authentic but, if embraced, would redefine the essence of what the growing Christian faith regards as true. The pastoral letters come from a very difficult but necessary stage in the development of the Christian religion. The church was becoming more institutionalized and authoritarian to forestall the revision of faith for which Paul was willing to suffer and die and to enlist Timothy in the fight to protect its authenticity. It was said that Timothy was eventually beaten to death by his opponents at the age of eighty, but it is also noted that Ephesus, where Timothy served, was praised for having rejected false teachers (Revelation 2:2).⁵⁹ So Timothy also ran the race, finished his course at the time he was sacrificed. He, too, kept the faith, and received the prize of victory in heaven. Paul would have been very proud of him and no doubt, told him so at their reunion in heaven along with all of the believers whom his ministry touched.

Implication of this passage for this broader Doctor of Ministry project has been specifically set forth throughout this chapter. In sum, this passage is uniquely suited to

⁵⁹ Powell, *Introducing the New Testament*, 399, 413.

meet the needs of the students in the context for ministry in the four areas mentioned in the text: for doctrine (teaching), for reproof (rebuking or convicting of sin), for correction (restoring to an upright position or a right state), and for instruction (training, discipling) in righteousness. It would be appropriate to add the fifth character of Scripture Paul shared in Romans, that is, to give men hope. Many of the students in my care need hope for the mere possibility of the change Scripture promises to bring in order to prompt their engagement. Paul would be a great example of one who had many needs around teaching, rebuking or convicting of sin, restoring to an upright position or a right state and discipling before he became the Paul the world knows today. If he can be thoroughly equipped and certainly was to finish his course, and he certainly did, that the youth in this context can take hope for the same!

The conclusion of this chapter begs a final statement for consideration. If Scripture teaches a sound doctrine for living as days of heaven on earth, and it does, one first needs to know what Scripture teaches and then to make what Scripture teaches a personal confession and a personal profession or vocation. Discipleship, then, depends on our ability to answer these questions: “Am I a person who serves God?” If so, then “what does the Bible teach about how I am to serve God?” “Am I prepared to order how I live and what I believe by what Scripture teaches in my efforts to serve God?” as *The Lectionary Commentary* so succinctly proposed.⁶⁰ These are the questions that will prompt interest in and the form the outline of the Bible study designed for this project to lead students to the saving wisdom of Jesus Christ and, thereunto, wholeness or completion rather than the brokenness they suffer today to equip them to meet squarely

⁶⁰ Van Harn, *The Lectionary Commentary*, 451.

every responsibility they meet in this life. As pondered time and time again, what a noble and grand task this one is, but through Christ, I can do all things!

CHAPTER THREE

HISTORICAL FOUNDATIONS

America is now embarking on its fifth century of educating students. David Barton, an America, Christian historian, has chronicled this history in his works entitled *Four Centuries of American Education*, *America's Godly Heritage*, and *Keys to Good Government*.¹ In these works, he demonstrates that throughout the seventeenth through the twenty-first century, a good education has been an emphasis in this country. This was the goal of the first colonists four centuries ago, and still remains the same today, in November 2018. A country must have an educated populace in order to advance its civilization and, therefore, its well-being, and to compete with and contribute to other people groups in the world to maintain its relevance on the world scene. Yet, the qualifier “a good education” must be measured, not just by technological advances, but also by the amount of content a student has learned and how well the student has been taught to think. However, it can be observed that, while the technological advances have been astronomical, the cognitive advancement has been lacking.

This point is evidenced as one considers the math problem featured in a math book posed in 1877 to an elementary student to solve mentally, that is, without the use of a calculator or scratch paper. The problem reads as follows, “A boat worth \$864, of

¹ *Keys to Good Government*, directed by David Barton (Aledo, TX: WallBuilders, 1992), DVD.

which 1/8 belonged to A, 1/4 to B, and the rest to C, was lost: what loss did each sustain, it having been insured for \$500?” or “If 7 men can do a piece of work in four days, in what time can it be done, if 3 of the men leave when the work is half completed?”²

Then there was *The Federalist Papers*, written in 1787 to 1788 by Alexander Hamilton, John Jay, and James Madison, prominent Founding Fathers, to the citizens of a new United States, to explain why a Federal Constitution was necessary. It is noted that a certain law professor in Alabama required all of his graduate-level, law students to read the book, to ensure that they understand the Constitution they will someday swear to uphold. It is reported that the students regularly complain that the book is a difficult read although it was written for the common, upstate New York farmer of the 1700s. This early American education system was deemed remarkable since it was responsible for producing the longest, Constitutional Republic in the history of the world. This feat begs the question, what made this education system so successful and so different from all others?³

Consider those who penned the original document, the Constitution. Where did they procure the unique ideals that produced an America that is so different from all other nations? According to Barton, it is said that the answer lies in the axiom attributed to Abraham Lincoln that reads, “The philosophy of the schoolroom in one generation will be the philosophy of the government in the next.”⁴ Simply, the philosophy of the schoolroom two centuries ago produced the unique, American philosophy of the

² *Four Centuries of American Education*, directed by David Barton (WallBuilders, 2004), DVD.

³ Barton, *Four Centuries of American Education*.

⁴ Barton, *Four Centuries of American Education*.

government. Barton proposes that this philosophy of the government can also be seen in the statement written by Thomas McKean and George Reed in the Delaware State Constitution as a requirement of elected government officials:

Everyone [elected or appointed to office] shall make and subscribe to the following declaration, to wit: 'I do profess faith in God the Father, and in Jesus Christ, his only Son, and in the Holy Ghost, one God, blessed forever more, and I do acknowledge the holy Scriptures of the Old and New Testament to be given by divine inspiration.⁵

The emphasis of the Constitutions focused more on the character of the government officials than on the laws. Those that wrote the Constitutions were students at a school system that taught the Bible.

The philosophy of the schoolroom hinged on the understanding that a good education was not measured only by the technological advances of its graduates, but also by how much of the content the graduate retained and how well the graduate was able to think and to reason. In addition, a good education was measured by the ability of that rational being to acknowledge the spiritual, that is, God and the Bible, with its principles and practices and demonstrate a reflection thereof in his or her life. In short, the rational being would come to a saving knowledge of Jesus Christ, and a personal relationship with Him.

The Founding Fathers introduced an effort to thwart what they saw as "one chiefe project of ye olde deluder, Satan, to keepe men from the knowledge of ye Scriptures."⁶ The Bible was held as "the foundation of true religion and piety, the source of morality

⁵ Barton, *Four Centuries of American Education*.

⁶ David L. Barr and Nicholas Piediscalzi, eds., *The Bible in American Education: From Source Book to Textbook* (Chico, CA: Fortress Press, 1982), 1.

and law, and the foremost handbook on social and political order.”⁷ This Code of Law of 1642, also named, “Ye olde deluder Satan Act,” or “The Old Deluder Satan Act” was adopted in 1647 by the Massachusetts Bay Colony.⁸ The Act called for the establishment of schools to help children develop the “ability to read and understand the principals of religion and the capital laws of this country” and thereby frustrate the Deluder’s aim.⁹ Barton explained that James Wilson, a signer of the Declaration of Independence, asserted that, “Human law must rest its authority ultimately upon the authority of that law which is Divine. . . . Far from being rivals or enemies, religion and law are twin sisters. Indeed, these two sciences run into each other. The Divine law. . . forms an essential part of both.”¹⁰

To ensure that Satan would not have his way in this vein, knowledge of Scripture, alongside core subjects like math, language, history, and science, formed the basis of the classroom in the early days of the founding of this country. Of course, its students, who then went on to author the Constitution, a document penned to ensure that its adherents built a society that reflected the principles and practices of the Bible, in sum, that one would love God, and his neighbor as himself.¹¹

Many people are not aware of the direct impact of the Bible on America’s founding documents. Barton highlighted the findings of the ten-year-study conducted by the University of Houston. The researchers examined 15,000 writings and discovered that

⁷ Barr and Piediscalzi, *The Bible in American Education*, 1.

⁸ Barr and Piediscalzi, *The Bible in American Education*, 1.

⁹ Barr and Piediscalzi, *The Bible in American Education*, 1.

¹⁰ Barton, *Four Centuries of American Education*.

¹¹ Barton, *Four Centuries of American Education*.

3,154 were direct quotes and that, of those, 34% were lifted directly from the Bible. Other writings contained contributions from William Blackstone and John Locke, men who were reportedly widely known to be avid readers of the Bible and their writings reflected the same indirectly. John Adams wrote about the government, “We have no government armed with power capable of contending with human passions unbridled by morality and religion. Our constitution was made only for a moral and a religious people.”¹² The founders worked to ensure that its people were educated by the Bible to be moral and religious.

Many contributors and signers of the Constitution and of the Declaration of Independence are men who were educated at Harvard, Princeton and Yale. These schools were founded to educate ministers who would then educate the populace, including men and women who could not afford an education from these ivy-league schools, who would later serve as educators in public schools. Signers of the Declaration of Independence from Harvard, founded by Congregationalists, are John and Samuel Adams, William Ellery, Elbridge Gerry, John Hancock, William Hooper, Robert Treat Pain, and William Williams. Signers of the Constitution from Harvard included William Samuel Johnson and Rufus King. Other leaders from Harvard are Fisher Ames, a framer of the Bill of Rights; an original Supreme Court Justice by the name of William Cushing; and Timothy Pickering, a Revolutionary War General and Secretary of War for Presidents George Washington and John Adams. Harvard’s educational philosophy was professed in its two mottos: “For Christ and the Church,” and “For the Glory of Christ.” It must also be remembered that Harvard directed its students that “Everyone shall consider the mayne

¹² *America's Godly Heritage*, directed by David Barton (WallBuilders, 1992), DVD.

End of his life & studies, to know God & Jesus Christ which is eternal life John 17. 3,”¹³ “and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning.”¹⁴ To facilitate this aim, Harvard administrators mandated the following practices for students that “Everyone shall so exercise himself in reading Scriptures twice a day that they may be ready to give an account of their proficiency therein.”¹⁵ When the students were found to fall short of reflecting the glory of God in his life in “choos[ing] Harvard College as a place to sow their wild oats,” when engaging in:

Backsliding and licentiousness: ‘a great and visible decay of the Power of Godliness,’ ‘Pride in respect of Apparel,’ notoriously among servants and the poorer sort, profane swearing and irreverent behavior at meeting, Sabbath breaking, undue indulgence of children and servants, tale-bearing and promise-breaking, drunkenness and idleness, ‘mixed Dancings, light Behavior,’ and wanton women with ‘naked Necks, and Arms, or which is more abominable naked Breasts, . . . notorious lying. . . [and] the ‘Atrocious Crime’ of ‘committing fornica[c]ion.’¹⁶

These behaviors were addressed in many ways, by “suitable confession” on the part of the alleged offender, “public acknowledgment thereof and promise of reformation,” and “expulsion” and typically with “forgiveness” and reinstatement of the student by administrators being the conclusion. In one case, a student enrolled at Harvard and expelled for the “Atrocious Crime” of committing fornicacion, . . . before he was to graduate, after suitable confession and testimony from two ministers as to his good conduct, [he] was restored to the bosom of alma mater a year later.”¹⁷ Again, this

¹³ John Hardin Best and Robert T. Sidwell, eds., *The American Legacy of Learning: Readings in the History of Education* (Philadelphia, PA: J. B. Lippincott, 1967), 35.

¹⁴ Barton, *Keys to Good Government*.

¹⁵ Barr and Piediscalzi, *The Bible in American Education*, 35.

¹⁶ Samuel E. Morison, *Harvard College in the Seventeenth Century* (Cambridge, MA: Harvard University Press, 1936), 458.

¹⁷ Morison, *Harvard College in the Seventeenth Century*, 463.

philosophy of education, founded on biblical principles of morality, produced a significant number of those who founded the philosophy of government. It will later be noted in this chapter the impact of good character and private behavior developed in the classroom on the public life of the one holding office in government and his or her decisions for the constituents he she serves.

Like Harvard, Yale was founded by Congregationalists. It produced singers of the Declaration, such as Lyman Hall, Philip Livingston, Lewis Morris, and Oliver Wolcott. Also, signers of the Constitution, like Abraham Baldwin; Jared Ingersoll; and William Livingston were produced. Other prominent leaders in that early society, including Noah Webster, the famous educator and author of Webster's Dictionary; Zephaniah Swift, the author of the first, American legal text; and James Kent, a formidable judge who was dubbed "Father of Jurisprudence" were amongst the noted Congregationalists. Dave Barton indicates that Yale administrators admonished its students, "Above all, have an eye to the great end of all your studies, which is to obtain the clearest conceptions of Divine things and to lead you to a saving knowledge of God and His Son, Jesus Christ."¹⁸ To aid its students' pursuit of this goal, Yale administrators declared, "All the scholars are required to live a righteous and blameless life according to the rules of God's Word, diligently reading the holy Scriptures . . . and constantly attending to all the duties of religion."¹⁹ In sum, Yale produced an education based on studying the Scriptures to attain salvation and to practicing the tenets therein. Although Samuel Adams Johnson was known for his work in founding Harvard, he was fond of Yale as well since he considered

¹⁸ Barton, *Four Centuries of American Education*.

¹⁹ Barton, *Four Centuries of American Education*.

that the institution is within the province of the Society for the Propagation of the Gospel in Foreign Parts and thus had great potential for winning souls internationally. The Bishop Berkley of Oxford, England, when approached by Johnson with a solicitation for a gift of books, Bishop Berkley commented that Yale bred “the best clergymen . . . in America” and that Yale had “graduated those Presbyterians that had lately turned Anglican and, so, granted Johnson’s request with a very handsome collection of books.”²⁰

Still Princeton, founded by Presbyterians, spawned more early leaders than both Harvard and Yale. It produced signers of the Declaration of Independence like Benjamin Rush and Richard Stockton; and signers of the Constitution, namely, Gunning Bedford; Jonathan Dayton; James Madison; and William Patterson. Other stately leaders were William Bradford; United States Attorney General who served during President George Washington’s administration; Oliver Ellsworth, Chief Justice of the United States Supreme Court; and Henry Lee, a General in the American Revolution. Many Princeton graduates were trained personally by John Witherspoon, the President of Princeton University and also a signer of the Declaration of Independence. President Witherspoon required that, “Every student shall attend worship in the college hall morning and evening. . . [and] shall attend public worship on the Sabbath. . . [T]here shall be assigned to each class certain exercises for their instruction. . . and no student belonging to any class shall neglect them.”²¹

President Witherspoon taught his students, “[He] is the best friend of American liberty who is most sincere and active in promoting true and undefiled religion and who

²⁰ Roland H. Bainton, *Yale and the Ministry: A History of Education for the Christian Minister from the Founding in 1701* (San Francisco, CA: Harper and Row, 1957), 11-12.

²¹ Barton, *Four Centuries of American Education*.

sets himself with the greatest firmness to bear down on profanity and immorality of every kind. Whoever is an avowed enemy of God, I [hesitate not] to call him an enemy to his country.”²² He understood that American government was indeed a reflection of its citizens and their religious life, or lack thereof.

These administrators intended that an academic education steeped in Scripture and its tenets was not only necessary for its students at Harvard, Yale, and Princeton, but all students in America. They directly confronted two centuries of tradition and law imposed on them by the British and founded some of the earliest schools for women, for African American students, and Native American students as well.

This freedom of indiscriminate access to education, education regardless of gender, race and culture, was unprecedented in the colonies at that time. In fact, John Witherspoon personally trained black students at Princeton, including John Chavis from 1792 to 1794, who graduated and later became a renowned preacher and educator, who preached to and taught both African Americans and Caucasians. His classical education and Presbyterian ministerial career prepared him to instruct his pupils not only in the liberal arts but also in religious ideals and moral philosophy. Chavis was first black person in America to be ordained by the Presbyterian Church. Although his “special mission” was to preach to blacks since Presbyterians wanted to convert more blacks who were held in captivity of slavery, according to records of attendees at his preaching tours, Chavis preached to more whites than blacks.²³ These families provided the students he educated in his school. In 1805, he opened a classical school where he taught blacks and

²² Barton, *Four Centuries of American Education*.

²³ Helen Chavis Othow, *John Chavis: African American Patriot, Preacher, Teacher, and Mentor 1763-1838* (London, UK: McFarland and Company, Inc., 2001), 54.

whites. In the ad featured in the *Raleigh Register*, the print included this statement, “Those [parents] who think proper to put their Children under his care, may rely upon the strictest attention being paid, not only to their Education but to their Morals, which he deems an important part of Education.”^{24, 25}

Booker T. Washington was a product of this American education system and became one of the most prominent African America educators in leadership of the famous Tuskegee Institute. In addition to the standard academic courses from grammar and composition to mathematics, chemistry, history, and bookkeeping, a strong emphasis was placed of personal hygiene, moral development with the incorporation of the Bible and religious activities, such as chapel attendance, which Washington personally practiced himself.²⁶ Francis Hopkins, a signer of the Declaration of Independence, also contributed to the early development of education for blacks. Benjamin Franklin, a fellow signer of the Declaration of Independence, helped to found schools for black students as well.

Benjamin Rush, a signer of the Declaration of Independence, was intimately involved in the efforts to open schools to educate women. Emma Willard educated women at the boarding school for females which she ran from her home in 1814. The New York Legislator chartered her Academy for Young Ladies which later became The Troy Female Seminary in 1821. Willard’s school offered courses in music and arts, scientific housekeeping, exercise and rest as well as math and science, fields denied to

²⁴ Barton, *Four Centuries of American Education*.

²⁵ Othow, *John Chavis*, 64-65.

²⁶ John F. Garraty and Mark C. Carnes, *American National Biography*, vol. 22 (New York, NY: Oxford University Press, 1999), 752.

women, history, geography, French, Latin, philosophy and religious and moral studies alongside these core subjects.²⁷

The first laws passed for American public education was founded at approximately the same time Harvard was also founded. These laws were impacted by the experiences of the early settlers who arrived in America. They were concerned with the civil unrest that occurred in Europe, specifically the Inquisition and the Crusades, and were convinced, according to Barton, that the upheaval occurred as a direct result of the widespread illiteracy of the populace.²⁸ They believed that the participants were convinced that the Bible sanctioned their actions but could not read the Scriptures themselves to determine if this claim was true, so much so that they blindly followed their leaders and engaged to the loss of life on a grand scale.²⁹ The early settlers were convinced that if the populace were literate, they could judge policy of government against the Scripture and thus avoid repeating civil upheavals that threatened the welfare of the new nation. This prompted the passing of the first public school law in 1642, featured in a book entitled, *The Code of Law of 1650*. America's first education law was called "The Old Deluder Satan Act." Again, this law required that in public schools be established in each community and that the education provided in these schools was based on Scripture, that is, Divine law as well as human law.

In fact, Connecticut's Illiteracy Law of 1690 reads as follows, "This [legislature] observing that notwithstanding our former orders made for the education of children. . .

²⁷ Garraty and Carnes, *American National Biography*, 408-409.

²⁸ Barton, *Four Centuries of American Education*.

²⁹ Barton, *Four Centuries of American Education*.

there are many persons unable to read the English tongue, and thereby incapable of reading the Holy Word of God or the good laws of this [State].”³⁰ The state was concerned that the children could not read, and thus, could not read Scripture or the law. In turn, the child could not determine if a law contradicted Scripture, and thus, might not prevent its passage to the demise of his community.

According to Barton, Ohio was onboard as well as is evident in its first Constitution, penned in 1802, which reads, “Religion, morality, and knowledge, being essentially necessary to the good government, and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision” and is still found in Ohio’s legislative provision today, as well as Nebraska and North Carolina’s legislative provision of their State Constitution.³¹ Many other state constitutions followed at that time in history, including Kansas, Mississippi, and Nebraska.

Federal law reflected the same idea. The Northwest Ordinance of 1787 was the first Federal law to address education. This law was passed at the precise time by the particular Founding Fathers who drafted the First Amendment. Interestingly enough, this is the same law that is leveraged in interpretation today as prohibiting religion in public schools. On the contrary, Article III of that Ordinance most certainly marries religion and public education. It reads, “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”³²

³⁰ Barton, *Four Centuries of American Education*.

³¹ Barton, *Four Centuries of American Education*.

³² Barton, *Four Centuries of American Education*.

Public school curriculum reflected this idea that religion and public education should cohabit, even two centuries after this federal law was enacted. The first states to collaborate with religious leaders in exploring creative ways to educate students in the Bible are North Dakota in 1912 and Colorado in 1914. These states developed syllabi for students to study outside of the school day. For example, at Sunday School or other venues off campus, where students would earn credit toward graduation. By 1915, other states, including Alabama, Indiana, Mississippi, Vermont, and Virginia followed suit. By 1922, under the leadership of J. P. McAlley of Chatanooga, Tennessee, headmaster of a prominent boarding school, Bible courses were permitted on campus as regular electives.

By 1945, over 400 communities reported to have adopted the plan, including Dallas, Texas.³³ Dallas high schools offered a credited course required for graduation through the 1980s on the subject of the Old Testament and another on the subject of the New Testament. The classes featured sound doctrine about the concept of “The Pre-Existence of Christ.” Additionally, it also featured vocabulary words that prompted study of the Greek language of the New Testament as well as Scripture for commitment to memory. It even discussed “Quotations for Careful Study.” The sections included topics of the “First Mention of Christ. Scripture supports these efforts by saying, ‘And God said, ‘Let us make man in our image, after our likeness’ (Gen. 1:26). It also featured the “First Promise Concerning Christ” by stating, “And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shall bruise his heel” (Gen. 3:15).³⁴

³³ Mark A. Chancey, “Religious Instruction, Public Education, and the Dallas High Schools Bible Study Course (1923-1985),” *Church History* 86, no. 1 (March 2017): 149-150, 157.

³⁴ Barton, *Four Centuries of American Education*.

So, religion, morality, and knowledge were the three cords that were respected as the unbreakable bond that formed the system of education, as early as the seventeenth century. In 1892, the Kansas Teachers' Organization conducted a review of the history of education of America and its progress during that time. Barton shared its confirmation that "education was nurtured in the lap of the church," and was later voluntarily relinquished by the church to the states as the nation grew and its population increased.³⁵ However, the philosophy of the states never changed its premise that religion, morality, and knowledge were key to a sound education. In fact, this statement was expressed by the Kansas Teachers Union in 1892 in commemoration of the 400th anniversary of Christopher Columbus in the book titled, *Columbian History of Education in Kansas*:

[I]f the study of the Bible is to be excluded from all State schools, if the inculcation of the principles of Christianity is to have no place in the daily program, if the worship of God is to form no part of the general exercises of these elementary schools, then the good of the state would be better served by restoring all school to church control.³⁶

This perspective was most certainly not just talk; it was walked about across the domain of the Republic. A survey of the education scene in America in 1860 found that 262 of 288 college presidents were ministers of the Gospel as were more than one-third of university faculty. In 1890, James Angell, president of Universities of Vermont and Michigan, launched a survey of state universities and found that over 90% conducted chapel services for its students and at half of these universities, chapel attendance was mandated, and 25% required church attendance. Many of the early patriots of the

³⁵ Barton, *Four Centuries of American Education*.

³⁶ "Kansas Teachers Union 1892," accessed January 4, 2018, <http://theroadtoemmaus.org/RdLb/21PbAr/Ed/KS%20TchrUn.htm>; Barton, *Four Centuries of American Education*.

American Revolution knew and understood that this perspective must be passed on to subsequent generations. Not only did they fight for the establishment of America, but they also became educators as not above, writers of education plans and curriculum, and founders of universities with the aim of ensuring that American education would reflect the original intention for its students, and in turn, its nation. In fact, more schools that merged the sacred and the secular were founded within the ten years after the American Revolution, than that were founded in the 150 years preceding the American Revolution.³⁷ The forefathers were so convinced that this education format was the most effective that they were also compelled to share it with other ethnic groups. George Washington agreed to educate Native Americans. American forefathers advised other nations to educate their citizens similarly as did Daniel Webster when he observed that the French government neglected this responsibility when educating their own peoples.

Noah Webster, a soldier who fought in the American Revolution, and who also served as a judge and legislator, assisted in the founding of Amherst College, and provided verbiage for the Constitution; he also authored textbooks for students. One textbook was used for 150 years. He so impacted the American education system, that he was dubbed, “Schoolmaster to America.” One of his many textbooks included this Bible verse, “Remember your Creator in the days of your youth” (Ecc. 21:1).³⁸

What an apt exhortation to the youth in schools today! That is what I hope to accomplish in this work, to remind students that there is a Creator. He loves them and wants to bless them through knowledge of Him by His Word in the many way set forth

³⁷ Barton, *Keys to Good Government*.

³⁸ Barton, *Four Centuries of American Education*.

by Paul in 2 Timothy 3:16-17. It is the onus of concerned citizens to see that this knowledge is offered to those who so desire the same. (For those who do not so desire, would do well to be exposed to this knowledge just the same.) Webster's philosophy of education communicates this point in his statement which he expressed in his writings to James Madison on October 16, 1829 and in the preface to *The American Dictionary of the English Language* in 1828:

The Christian religion is the most important and one of the first things in which all children under a free government ought to be instructed. . . . All of the miseries and evils which men suffer from: vice, crime, ambition, injustice, oppression, slavery, and war, proceed from them despising or neglecting the percepts contained in the Bible.³⁹

This intention for education was carried well into the twentieth century with the use of the New England Primer, the first textbook printer in America in 1690, which including the basic format of three elements: a rhyming alphabet, an alphabet of lessons for children, and a catechism.⁴⁰ For example, one primer, the equivalent of a first-grade reader, printed the following as part of the rhyming alphabet:

A: In Adam's fall

We sinned all.

B: Heaven to find;

The Bible mind.

C: Christ crucify'd

For sinners dy'd.

D: The deluge drown'd

³⁹ "Noah Webster (1758-1843)," Ring the Bells of Freedom, accessed December 31, 2018, <http://ringthebellsoffreedom.com/Quotes/nwebstercontent.htm>.

⁴⁰ Barton, *Four Centuries of American Education*.

The Earth around.⁴¹

It also included this Bible verse in the alphabet of lessons, “Except a man be born again, he cannot see the kingdom of God” (Jn. 3:3). Some of the questions in this primer posed to its student reader included the following “What is the fifth commandment?” “What is forbidden in the fifth commandment?” “What is required in the fifth commandment?”

Alexander's Spelling Book of 1810 introduced the same pious and didactic style in its readings. The following is a popular poem encouraging school children to attend church on Sundays:

This is the day when Christ arose.
 So early from the dead;
 Why should I keep my eyelids clos'd,
 And waste my hours in bed?
 Today with pleasure Christians meet,
 To pray, and hear thy word;
 And I will go with cheerful feet
 To learn thy will, O Lord.
 I'll leave my sport and read and pray,
 And so prepare for heaven;
 O may I love this blessed day,
 The best of all the seven.⁴²

The examples above represent several doctrines introduced to children, faith training activities, and Bible stories to include commands reflecting the character of God, all to spark further interest and beg further study of the student at grade school age! It seems that many of the seniors in high school in the context have never even heard of the history of mankind beginning with Adam and Eve; God's nature of wrath and judgment of sin as seen in the story of the flood; nor salvation available to them after the fall

⁴¹ Barton, *Four Centuries of American Education*.

⁴² John Hardin Best and Robert T. Sidwell, eds., *The American Legacy of Learning: Readings in the History of Education* (Philadelphia, PA: J. B. Lippincott, 1967), 166.

through Jesus and His Cross. Further, that all of these keys to life and godliness are found in the Bible to which one must attend in order to live a life of heaven while here on earth!

As can be clearly seen here, through the centuries, this template of public education was indeed the order of the day. In fact, when this order was threatened in the Philadelphia Public School system in 1844 in regard to Stephen T's will when ministers were forbidden on school campuses, Daniel Webster argued before the Supreme Court. It should be noted that via his will, Girard gave millions to the city to create a college, and provided as follows:

I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college. [However, my desire is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality.⁴³

Webster argued for three days and won on both sides of the aisle his defense of the Bible, specifically the New Testament, being read to students in public schools. Attorneys on both sides expressed being repulsed at the thought of the ban of the Bible in schools as a part of a wholesome education. His argument was published and distributed across the nation entitled, "Mr. Webster's Speech in Defense of the Christian Ministry and in Favor of the Religious Instruction of the Young Delivered in the Supreme Court of the United States."

In the 1950s the Supreme Court reaffirmed this position as is understood in this statement it released to the public:

When the State encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows

⁴³ Joseph Tussman, *The Supreme Court on Church and State* (New York, NY: Oxford University Press, 1962), 5.

the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who so believe. We find no constitutional requirement.⁴⁴

David Barton noted that this deliberate intention of American forefathers to educate American youth in the ways of God and His Christ was advised by Martin Luther, the German reformer. Luther greatly influenced public education when he advocated that Europe obliterate the illiteracy of the Dark Ages by introducing the sacred writings to the populace. Martin Luther commented:

I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's Word becomes corrupt [finish quote]. I greatly fear that the [schools], unless they teach the Holy Scriptures diligently and impress them on the young students, are wide gates to Hell.⁴⁵

In a "Letter to the Mayors and Alderman of all the Cities of Germany in Behalf of All Christian Schools," was considered to be Luther's most important work for the reform of education at this time. Luther wrote, ". . . even if one boy could be taught to be a truly Christian man; for the good such a man can accomplish is beyond all computation."⁴⁶ In this letter, Luther was arguing for the state to assume responsibility for the education of children, and not the church, since it had done a poor job in his estimation and, thus, were declining at this time in 1524.⁴⁷

⁴⁴ Barton, *Four Centuries of American Education*.

⁴⁵ Barton, *Four Centuries of American Education*.

⁴⁶ Frederick Eby, *Early Protestant Educators: The Educational Writings of John Calvin, Martin Luther, and Other Leaders of Protestant Thought*, trans. F. V. N. Painter (New York, NY: McGraw-Hill Book Company, Inc., 1931), 49.

⁴⁷ Eby, *Early Protestant Educators*, 45-46.

The intention to educate youth in the ways of God and Christ has been thwarted by secularists who successfully wrote the Holy Scripture out of textbooks, pushed the Bible and prayer out of the classroom and even the lunchroom, and removed the Ten Commandments off of schoolhouse walls. How was this so, when America's three most famous, historical textbooks, *Webster's Primer*, *The New England Primer*, and the *McGuffey Readers*, all featured the Ten Commandments? According to Samuel W. Brown, in his work *The Secularization of American Education*, "practical necessities" had brought about the "secularization" of the common school. Rapid population growth, increasing religious diversity, and the inflated role of the state in the education process prompted increasing centralization and uniformity in the common school. Brown asserted that the uniformity was "secular" and not religious.⁴⁸ Brown used the word secularization in a formal, almost legal sense to refer to obviously religious or sectarian practices and control.

This phenomenon can be seen at work in cosmopolitan Cincinnati in 1869 when a coalition of lay Catholics, Jews, liberal religionists, and nonbelievers, working in and through the board of education, proceeded to, and succeeded in, eliminating what were considered "Protestant practices" from in public schools. One of the religiously unaffiliated members of the Cincinnati Board of Education motioned to discontinue Bible reading and hymn signing in public schools in the city. It was noted that the "true object and intent" of this motion, according to its mover, was "to allow the children and the

⁴⁸ Robert Michaelson, "Is the Public School Religious or Secular?" in *The Religion of the Republic*, ed. Elwyn A. Smith, 22-44 (Philadelphia, PA: Fortress Press, 1971), 25-26.

parents of all sects and opinions, in matters of faith and worship, to enjoy alike the benefit of the Common School Fund.”⁴⁹

When the case was heard in the Ohio Supreme Court where the case was finally decided, the Court denied that Christianity was “a part of the common law of this country. . . .”⁵⁰ Then in 1962, in the case of *Engel v. Vitale*, the Supreme Court of the United States ordered to secularize education.⁵¹

It should be recalled that the Northwest Ordinance, the first Federal law to address education, clearly and emphatically communicates that the Founding Fathers believed that religion in public education is indeed constitutional, that religion and public education should be married. However, the intent of this ordinance when reinterpreted in America in 1962 by secular Supreme Court justices when prayer was taken out of school via the case *Engel vs. Vitale*.⁵² In 1963, when the biblical references were removed from school via cases named *Abington vs. Schempp* and *Murray vs. Curlett*.⁵³ It must be noted that there was no precedent for the rulings nor any citation of any founding document nor Founding Father since the statement “separation between church and state” could not be found among the archives as it never existed there.^{54 55} In the case of *Murray vs. Curlett*,

⁴⁹ Michaelson, “Is the Public School Religious or Secular?,” 25-26.

⁵⁰ Michaelson, “Is the Public School Religious or Secular?,” 27.

⁵¹ “*Engel v. Vitale*, 370 U.S. 421 (1962),” in *The Supreme Court on Church and State* (New York, NY: Oxford University Press, 1988), 194-203.

⁵² *Engel v. Vitale*, 370 U.S. 421 (1962),” 194.

⁵³ “*School District of Abington Township v. Schempp*, 374 U.S. 203 (1963),” in *The Supreme Court on Church and State* (New York, NY: Oxford University Press, 1988), 204-224.

⁵⁴ Barton, *Four Centuries of American Education*.

⁵⁵ Joseph Tussman, *The Supreme Court on Church and State* (New York, NY: Oxford University Press, 1962), xv.

a psychologist was employed and his work was cited to seal the verdict. The Supreme Court explained, “If portions of the New Testament were read, they could be and. . . had been psychologically harmful to the [student].”⁵⁶ Then in 1980 when the Supreme Court ruled in the case named Stone vs. Graham that it was unconstitutional for a student to view a copy of the Ten Commandments posted on the wall; they were removed. The court explained their thought behind the ruling this way: “If the posted copies of the Ten Commandments are to have any effect at all, it will be to induce the schoolchildren to read, meditate upon, perhaps to venerate and obey, the Commandments. . . . This. . . is not . . . permissible.”^{57, 58}

These sentiments, so different from those of the Founding Fathers, were prompted by the work of Colonel Robert Ingersoll in the nineteenth century who asserted that the religious life of government officials should be separated from their work. Colonel Ingersoll further indicated that if principles of the Bible were believed and practiced by the official, they should have no bearing on his interpretation of the law. In fact, he mocked Christian legislators in commenting, “Some Christian lawyers—some eminent and stupid judges—have said and still say, that the Ten Commandments are the foundation of all law.”⁵⁹ He argued that the morality, the character of an official should not be considered when appointing or electing him or her to serve. He was a militant

⁵⁶ Barton, *Four Centuries of American Education*.

⁵⁷ Malila N. Robinson, “Stone vs. Graham Law Case,” The Information Architects of Encyclopaedia Britannica, last updated November 10, 2018, accessed January 4, 2019, <https://www.britannica.com/event/Stone-v-Graham>.

⁵⁸ Barton, *Four Centuries of American Education*.

⁵⁹ “Robert Ingersoll Quotes,” GoodReads, accessed January 4, 2019, https://www.goodreads.com/author/quotes/156323.Robert_G_Ingersoll.

secularist who purported the “religion of humanity,” and “the religion of patriotism.” He fiercely attacked both Judaism and Christianity and fought for the removal of the Judeo-Christian ethic. According to Barton, Ingersoll looked gleefully “. . . upon the day when Reason, throned upon the world’s brain, shall be the King of Kings, and God of Gods.”⁶⁰

The teachings of compartmentalization and ignoring a candidate’s private life, combined with the diversification of the nation, fueled the critical and damning rulings referenced above, rending children uneducated in the Scriptures, and thus, its principles and practices.⁶¹ The demise of the in public schools, and in turn, the families these students create and the society they form, is certainly seen today, as reflected in the ills reported and faced by the students enrolled at the school in the current context. One must only review the sharp incline of crime, unwed pregnancy, drug abuse, illiteracy, high school suspension, expulsion, and drop-out rates from the 1960s until present-day to make an educated guess that these ills spiked at the point and time in history that removal of the knowledge of God and the tenets of the Bible, and relationship with God through prayer and worship other faith practices were the order of the day.

But there is hope! Social scientists are rediscovering the positive impact of the religious community and morality in the lives of adolescents. The Search Institute, in particular, in 2004 has discovered The Developmental Assets which are “forty, research-based, positive experiences and qualities that influence young people’s development, helping them become caring, responsible, and productive adults.”⁶² One is constructive

⁶⁰ Barton, *Four Centuries of American Education*.

⁶¹ Barton, *Four Centuries of American Education*.

⁶² “40 Developmental Assets,” Search Institute, 1997, accessed January 1, 2018, <https://www.search-institute.org/.../developmental-assets-framework>.

use of time in a religious community and another is honesty, and another is restraint, in refraining from sexual activity and alcohol and other drug use.⁶³ This survey will be used as a means of identifying which of these forty assets a student possesses, while specifically looking for those reflecting religion and morality.

Ironically, the Cincinnati Public School District provided the same to its high school students in 1856 at Woodward High School. According to records published 1856, in the first year of high school, a student attending Woodward could expect the principal to lecture each day and for the entire school year, for one hour on the subject of morals and manners. In the fourth year of high school, this same student would attend a class called Moral Philosophy and Evidences in Christianity.⁶⁴ These courses were likely discontinued after the battles in court yielded unfavorable rulings around implementing religious practices in common schools as discussed above.

The goal is to reintroduce these practices in the public schools to curb the tide and heal the destruction results of the ills of society and the struggles they enjoin in the lives of the students within the context. The historical precedence, from the international, to the national, and finally the local perspective has been explored in this chapter. God is at work here and He always finishes the work He sets out to accomplish in His servants (Rom. 9:28) as His Son exemplified in His life on earth (Jn 4:34).

⁶³ “40 Developmental Assets,” Search Institute, accessed January 1, 2018, <https://www.search-institute.org/.../developmental-assets-framework>.

⁶⁴ Best and Sidwell, *The American Legacy of Learning*, 200-201.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

It has been my burden, also a school-based, professional, clinical counselor by calling/vocation, to bring the art of the care of the spirit to the students in the public school. As stated earlier, it is the duty of the caregivers in the lives of students to provide holistic care, that is, care to the body, soul and spirit being, to ensure that the whole human being has the opportunity to thrive. To date, caregivers in the in public schools have done a great work in their efforts at meeting the needs of the body and the soul or psyche of students. While some professionals, bring unique spiritual experiences, spiritual tools (e.g., wisdom, understanding, knowledge, etc.) and personal experiences to bear in their helping role, many are not trained nor equipped to address the spiritual needs students have. They have needs like answering existential questions, teaching the importance of belief and valuing belief in daily living as evidenced in life-affirming choices. I searched to find a theological foundation for bringing this type of caregiving to the public school, the context in which I serve.

In the course of the research, pastoral care and counseling model was the most appropriate to fill this gap of support services in the in public schools. According to G. R. Evans, the foundation text of the theology of pastoral care is Jesus' own precis of the commandments as seen in the exhortation to love God with all one's heart, and mind,

and soul; and to love one's neighbor as oneself (Matt. 5:43; Mk 12:31; Lk 10:27).¹ That places the understanding that Christians stand in a relation to God as well as one another at the heart of the pastoral role of the church. So, pastoral care is thoroughly social. In the Christian tradition, sin stands at the head of this social story. Throughout Christian history, it has been the premise that all human beings are spiritually "wrong" with God, and thus, it follows that there is something to put right in every human being. In this case, pastoral care then becomes a matter of healing and restoration. Societies have taken many forms through Christian history and so, the "social duties" of Christian pastoral caregivers have been varied to match the needs of the context.²

According to J. W. Rogerson, however, the Old Testament is the proper starting-place for a history of pastoral care in its fundamental model, one of a shepherd and his sheep, as found in Ezekiel the thirty-fourth chapter. Although Israel was a nation even at the time of the writing of Ezekiel, it was also a lively community of faith with an established priesthood. Within this community in Ancient Israel, there were institutions that enabled and encouraged (and sometimes even commanded) individuals to seek help. There were also customs of instruction and support within the family network as well as formal, judicial arrangements for resolving disputes. There were also elaborate provisions for the forgiveness of sins and justice for the victim of those sins.³

¹ G. R. Evans, "Introduction," in *A History of Pastoral Care* (London, UK: Cassell 2000), 2.

² Evans, "Introduction," 2.

³ J. W. Rogerson, "The Old Testament," in *A History of Pastoral Care*, ed. G. R. Evans (London, UK: Cassell, 2000), 15-16.

Thus, Holifield, in his book entitled, *A History of Pastoral Care in America*, heralded, “In the beginning was theology,”⁴ and as America formed its Christian society on the model of Judaism, it evolved into a relationship among the formal disciplines of theology and psychology, and the changing social and economic patterns in America throughout the past four centuries. Since each of the four main patterns of Christian pastoral care in early America, Roman Catholic, Anglican, Lutheran, and Reformed, reflected their spiritual, although distinctive, heritage. Holifield also quipped, “The Christian clergy have been a talkative lot,” but for nearly 2000 years, they have invested more time listening to people rather than preaching to them.⁵ At the outset, they discovered that it was difficult to listen and even more difficult to respond appropriately to what they were hearing. Holifield examined the letters clergymen and women wrote to one another as early as the second century and found that they designated their task as the “cure of souls” and instructed one another in their letters and treatises about spiritual direction and consolation, repentance and discipline, and grief and growth.⁶

With little exception, the proponents of pastoral theology were ministers in towns and city churches or teachers in antebellum colleges and seminaries which were attuned to urban expectations. The Americans were replicating a long-standing, European tradition. German pastors had penned treatises on pastoral theology throughout the eighteenth century, and Anglican writers in England contributed now fewer than thirty-six pastoral textbooks to the field during the nineteenth century. Anglican writings were

⁴ E. Brooks Holifield, *A History of Pastoral Care in America: From Salvation to Self-Realization* (Nashville, TN: Abingdon, 1983), 16.

⁵ Holifield, *A History of Pastoral Care in America*, 15.

⁶ Holifield, *A History of Pastoral Care in America*, 16.

all aimed at transforming the English citizen into a “different kind of gentleman,” while American pastoral theologians were responding to a domestic demand for evangelical propriety in America.⁷

As stated earlier in the historical foundations chapter, Harvard, Yale, and Princeton schools were first in training ministers to then serve as educators in public schools. The course of study in early Protestant seminaries reflected growing significance of pastoral theology. The earliest seminaries typically ordered their curriculum into three or four fields of study, always comprising some combination of biblical literature, systematic theology, ecclesiastical history, and sacred rhetoric. The earliest teachers of pastoral theology were the systematarians, church historians, and rhetoricians.⁸

At Andover Theological Seminary, founded in 1808, pastoral theology was a part of church history; at Princeton, founded in 1812, pastoral theology was placed within the scope of ecclesiastical history and church government. By the time Harvard Corporation formed its theological faculty in 1819, it seemed appropriate to plan for a distinctive chair of “Pulpit Eloquence and the Pastoral Theology,” which emerged some eleven years later. By the year 1821, Auburn Theological Seminary, a Presbyterian school in New York, had appointed a Professor of Sacred Rhetoric and Pastoral Theology. General Theological Seminary, an Episcopal School in New York City, had named a Professor of Pastoral Theology and Pulpit Eloquence in that same year. Yale Divinity School made its first, full-time appointment in Pastoral Theology in 1839.⁹

⁷ Holifield, *A History of Pastoral Care in America*, 117-118.

⁸ Holifield, *A History of Pastoral Care in America*, 118.

⁹ Holifield, *A History of Pastoral Care in America*, 118.

Since care was ministered in hospitals and in military contexts, and later schools, it became common within Protestantism to distinguish between pastoral counseling and pastoral care. The later term designates the whole range of clerical activity aimed at guiding and sustaining a congregation or parishioner while the former narrowly defined a relationship between a pastor and parishioner in need, often a need of a practical nature. Given the shift in culture, while the modern, “pastoral care” movement was, for a brief period, singularly preoccupied with counseling, that preoccupation has now diminished to include more often pastoral caretaking.¹⁰ That is, the shepherding, of one while walking through the vicissitudes of the pilgrimage of life.

The emerging communal contextual paradigm, a designation introduced by John Patton, an expert in the field of pastoral care, insists that there are multiple contexts to be considered and must be discerned when examining the context in which one serves.¹¹ Douglas Hall and Peter Hodgson name several of the contexts that theology must take into account in this post-modern culture, the [so-called] end of the political establishment of Christianity; the increase in religious pluralism; the impact of the Holocaust as a reference of the radical nature of human evil; the recognition that oppressed people have a place in history and society; the rebellion of nature understood as an ecological crisis; the fear of nuclear destruction of the world; the rise of religion simplism and apocalyptic awareness; the awareness of the African American church; the Latin American

¹⁰ Holifield, *A History of Pastoral Care in America*, 12.

¹¹ John Patton, *Pastoral Care in Context: An Introduction to Pastoral Care* (Louisville, KY: Westminster/John Knox Press, 1993), 40.

communal and sacramental, church-based communities; and the feminist [womanist] vision.¹²

Yale Divinity School made its first, full-time appointment in Pastoral Theology in 1839, over a century later. In 1967, Reverend David C. Duncombe, Ph.D., was employed by Yale Medical School as Chaplain to the School of Medicine. He was commissioned by the Yale Medical Center Committee after the committee saw a need for someone to take direct responsibility for serving the “human side” of the student body as students pursued their medical training.¹³ Dr. Duncombe was the first full-time chaplain to provide pastoral care and counseling to medical students. One of his duties was to address questions posed by first-year students about death and the many related ethical and emotional issues that arose when the students dissected their cadavers.¹⁴ In addition to providing an atmosphere of student hospitality, the students summoned the chaplain for marriage, family, abortion, and stress-management counseling. The chaplain also addressed specific religious and ethical questions posed by students in individual sessions as they progressed through the medical training program. The chaplain was also engaged as part of the administrative team and, as such, was called upon to conduct seminars to help students understand their patients. More specifically, the chaplain addressed “how illness affects his life,” that is, holistically, in all of its physical, emotional, legal, religious, and social dimensions and how the same informed his treatment, health and healing. In addition, the chaplain observed students in their interaction with their patients

¹² Douglas John Hall, *Thinking the Faith: Christianity in the North American Context* (Minneapolis, MN: Augsburg Press, 1989), 78.

¹³ David C. Duncombe, “The Chaplaincy at the Yale Medical School,” Second Session of the Institute of Human Values in Medicine, Williamsburg Lodge, Williamsburg, VA, April 26-28, 1972, 51.

¹⁴ Duncombe, “The Chaplaincy at the Yale Medical School,” 52.

and helped them to include the ethical and religious values held by patients in their treatment. The chaplain was involved in research projects involving the topics of human values in medical education, the effects of patient death on the surviving spouse, and technical subjects like the religious significance of binocular rivalry imaging.¹⁵

When expanding this research from the history of pastoral care and counseling in institutions of higher education to “the history of pastoral care and counseling in public [high] schools in America,” the search terms yielded the message, “No results.” When changing the wording to “chaplaincy in public schools,” a plethora of information of the ministration of the chaplain in public schools, or “state schools,” in Australia was found. Upon investigating, it was discovered that the context of the state schools in Australia was much like that of those in America. It was the case that the opposition blocked this work in public schools on the grounds of arguments around the separation of church and state; however, the change in public debate in favor of the placement of chaplains in public schools was, as education professor, Brian V. Hill explained:

Triggered by justified fears that our society [in Australia] is descending into a moral chaos because of increasing family breakdown, profit-driven media, internet anarchy, self-indulgent consumerism, and the challenge of religious pluralism. . . . [T]he problems that have just been mentioned could no longer be ignored.¹⁶

In addition, school administrators were keenly aware of the abundant social, behavioral, and emotional issues that plaque the young people in their care. It was found that administrators desired to augment support services available to students and found that

¹⁵ Duncombe, “The Chaplaincy at the Yale Medical School,” 53-5.

¹⁶ Brian V. Hill, “Values in Free Fall? Religious Education and Values in Public Schools,” *Journal of Christian Education* 51, no. 3 (December 2008): 44.

chaplaincy services provided a welcomed adjunct.¹⁷ It was noted that there was tremendous scope for Christian involvement.¹⁸

The challenge of religious pluralism uncovered still another phenomenon of a different sort that plagued the youth of Australia, information poverty. According to Pat Loria, Library Assistant at the University of Queensland, Brisbane. "Information poverty is understood as the absence of vital information necessary for personal or collective development, often due to the lack of information technology or infrastructure, but also caused in many circumstances by an effective censorship of information due to political or cultural factors."¹⁹

In the case of religious data, lack of curriculum-based information on coherent religious beliefs and experiences and their wide-reaching influence in society has resulted in a general religious illiteracy in students and, religious information poverty in Australia state school education as well as in the in public schools in the United States of America. Certainly, religion has played a key role in major international crises, yet Reverend Cynthia Page, of Kew High School in Melbourne, reported that children appeared to know very little about the Bible. She commented further, "A lot of kids don't know much about Scripture stories, who Moses was. Jokes about Adam and Eve are lost on them."²⁰ In fact, when a teacher asked her students what came to their minds when she mentioned

¹⁷ David Pohlman and Neil Russell, "Queensland State School Chaplaincy: A Brave New Paradigm of Youth Ministry," *Journal of Christian Education* 46, no. 1 (May 2005): 34.

¹⁸ Hill, "Values in Free Fall?" 45.

¹⁹ Pat Loria, "Religious Information Poverty in Australian State Schools," *Journal of Christian Education* 49, no. 3 (December 2006): 21.

²⁰ "For God's Sake, Kids, Jesus Isn't a Profanity," *The Sydney Morning Herald*, November 11, 2003, <https://www.smh.com.au/national/for-gods-sake-kids-jesus-isnt-a-profanity-20031111-gdhrh.html>.

Jesus Christ, “she was greeted with smirks - a sign that for many young people, he may be better recognized as a swear word than as the son of God.”²¹

Professor Hill has implied an academic dishonesty by Australian state school’s leadership in regard to the absence of Christianity in history curriculum and a lack of instruction on the religious pluralism that is currently impacting Australia society.²² Economic rationalism has become the basis for selecting curricula as demonstrated by the focus on teaching fragmented facts, figures, and skills to prepare students for higher education. At the expense of a holistic education that appeals to the whole student within a higher framework of meaning, a framework that gives the student an identity and a reason for living and a caring community in which to belong.²³ Further, according to Hill, religious curricula is the appropriate place to directly explore the spiritual nature of human beings and the bearing of that nature in shaping a society; and thus, the whole curriculum should be infused with a concern for the spiritual capacities of human beings.²⁴

Through the nineteenth century, some jurisdictions in Australia defined “secular” in the Religious Education (RE) Acts to include objective teaching about religion, namely “common Christianity” while others excluded it. Most jurisdictions, however, permitted RE on a weekly rotation by visitors of denominations engaged in the process. This arrangement was carried through the first half of the twentieth century but by the 1970s,

²¹ “For God’s Sake,” *The Sydney Morning Herald*, <https://www.smh.com.au/national/for-gods-sake-kids-jesus-isnt-a-profanity-20031111-gdhrh.html>.

²² Hill, “Values in Free Fall?” 48.

²³ Loria, “Religious Information Poverty in Australian State Schools,” 21.

²⁴ Hill, “Values in Free Fall?” 49.

Australian states proposed a stronger policy on RE which had little impact. The thought that RE could and should remain value neutral prevailed until the degradation of society demanded an intervention.²⁵

Of no wonder, other sectors in society have noted the importance of providing care in the context of the consumer and have paved the way since consumers across the globe had been enjoying the benefits of pastoral care in context long before the schools had discovered the treasure and planted the seed for this endeavor in schools. On May 10, 2019, the United States Air Force chaplaincy will celebrate its seventieth anniversary. It was constituted as an independent agency in 1949 but reaches back to air operations in World War I and the world-wide conflict of World War II. Its roots were in the US Army which helped shaped its own contours but worked to establish its independence over the years.²⁶ As early as November 1948, Chief of Chaplains Charles I. Carpenter announced the new Air Force chaplain program. It was dubbed, the Six Point Program and illuminated the chaplain's ministry during the first twenty years of the chaplaincy: Worship/Pastoral Care (the first point was subdivided); Religious and Moral Education; Counseling; Humanitarian Services, Cultural Activities, and Public Relations. The Chief's Office implemented the plan in 1950-1951.²⁷ During the war, Army Air Force chaplains increasingly understood that the mission of chaplains was to enable airmen and airwomen to practice religious freedom under all conditions with the aid of chaplain pastors, priests, rabbis, and they aimed to meet that responsibility. World War II

²⁵ Hill and Hill, "Right for the Times? An Evaluation of the Case for Chaplaincy," 50-51.

²⁶ John E. Groh, "Lively Experiment: A Summary History of the Air Force Chaplaincy," *Military Chaplains' Review* (Winter 1990): 67.

²⁷ Groh, "Lively Experiment," 86-87.

sharpened the role of the chaplain as a true, religious professional and rejected other assignments largely incompatible with this role while regulations regularly included these provisions. Finally, in 1974, the regulation's title proclaimed that chaplaincy was not a program or set of programs after all, but the ministry of men and women of the cloth. The Chaplain Service existed to facilitate the free exercise of religion by enlisted personnel and their dependents the world over. In the process, chaplains began to personify the spirit of the chaplaincy, "They were not deliverers of specified services, but a service themselves."²⁸

Another case of the ministration of pastoral care in context is Marketplace Ministries, Inc. of Dallas, Texas where Corporate Chaplain services has been offered since 1984. The idea of Marketplace Ministries was introduced by Gil A. Stricklin, its president, and was spawned by his long-time experience in the U.S. military as a chaplain from which he retired as a full Colonel in 1994. In this role, Stricklin learned to use the model of low-key, non-confrontational caring and compassion to serve men and women across the nation. His business is extremely successful as it continues to draw interest from companies who desire a chaplain-based, Employee Assistance Program. It employs ministers from Protestant Christian denominations who considered themselves an extension of the local church into the business community. The goal of the ministers is to assist employees and their families with life challenges in the light of biblical truth and the Christian faith. They facilitate professions of faith in Christ then assist new converts in finding a local, Christian congregation within which to grow spiritually and to serve

²⁸ Groh, "Lively Experiment," 68.

the Lord, the church, and the community. Thus, the chaplains are co-workers with the local church and never competitors.²⁹

Still another case of pastoral care in context is the healthcare sector with the consumer being the patient. As early as 2002, hospital administrators were noting that demographic changes already in motion will result in unprecedented population changes over the next forty years and beyond, for which they are not prepared. For many families whose medical situations (e.g., chronic and terminal STD's, substance abuse/dependence as seen among adolescent high school students), are complicated by low income, underemployment, underinsurance, and membership of minority populations, pastoral support would tax their congregations beyond their capacity to help. Administrators collaborated with InterFaith Care Partners' Care Team model of in-home pastoral support to address this issue. This initiative can pave the way for in-school pastoral support since school is the place where most adolescents discharged from the hospital will spend their day and support will be needed in this school-based context.

As a counselor, the author witnessed a nurse accompany a youth to a parent-teacher meetings to help educate school personnel on the care needs of the student. This model calls for a creative coordinating of hospital out-patient services with the patient's congregation. Particularly, a stronger link between the hospital chaplaincy services which would flow into the schools for adolescents who were treated in hospital settings and would return to school, and thus, need community, or school-based, clergy.³⁰

²⁹ Larry VandeCreek, *Contract Pastoral Care and Education: The Trend of the Future?* New York, NY: The Haworth Pastoral Press, 1999), 67-69.

³⁰ Ronald Sutherland, "Care Teams and Pastoral Professionals: Response to Health Care Changes of this Decade," *Journal of Pastoral Care and Counseling* 56, no. 2 (Summer 2002): 157.

According to Hill, the problem was initially addressed in the 1980s in Australia when “[v]arious state education departments produced documents tentatively opening up the question of how to teach values” in public schools.³¹ In 2004, leading Christian educators began to publish statements which made substantial contributions to the proposition. Soon after, the Federal Government in Australia began to take an interest in explicit values education. In 2002, it funded an investigation called The Values Education Study involving sixty-nine schools which were granted a small purse to conduct a two-year experiment with initiatives in values education. The pilot project yielded favorable results by April 2003. The May national budget allocated \$29.7 million over four years for a much wider range of values education initiatives.³²

This was a great leap in the right direction, since, according to David W. Augsburger, the first practitioner who offered a thorough investigation of intercultural counseling, “at the center of all truly human existence there are values. Humans are evaluating beings. To exist is to choose.”³³ He found that values are the central organizing principles of society. The cultural heritage acquired during child rearing among the human species is clustered around central values that make human beings’ behavior meaningful, give direction to each member’s life, and connect the beings in society to one another.³⁴ Appropriately, as part of this pilot program, some schools were testing the impact of special syllabi featuring values education, some were implementing

³¹ Hill, “Values in Free Fall?” 45.

³² Hill, “Values in Free Fall?” 45.

³³ David W. Augsburger, *Pastoral Counseling Across Cultures* (Philadelphia, PA: Westminster Press, 1986), 145.

³⁴ Augsburger, *Pastoral Counseling Across Cultures*, 145.

strategies across the curriculum, while others were seeking to identify the explicit values reflected in the administrative structure. Others were developing values charters for their schools in consultation with parents and community stakeholders. Still others, enrolling indigenous students, were designing unique programs for the disadvantaged. Some church schools were calling themselves into account by observing their religious education (RE) and, in so doing, were working to create a stronger link with values education.³⁵

In this effort to introduce values education, Hill proposed that students be instructed around the difference between “values” and “beliefs.” He offered a definition of “values” as such, “[Values] are the priorities which individuals and societies attain to certain beliefs, experiences, and objects, in deciding how they shall live and what they shall treasure,” essentially, “[v]alues, then, are beliefs we live by.”³⁶ He insisted that teachers encourage students to evaluate how much the beliefs they espouse influence their decision-making and lifestyle choices.³⁷ This certainly has been the work of the school chaplain, that is, “To engage in helping others to question the meaning of life, to awaken their religious and moral imagination, to find the language necessary to express their spirituality, assisting them at an appropriate level to become involved in religious exploration and undertake a journey toward religious discovery.”³⁸ Overall, the nature of chaplaincy services among state schools across Australia (e.g., Queensland, South

³⁵ Hill, “Values in Free Fall?” 45.

³⁶ Hill, “Values in Free Fall?” 47.

³⁷ Hill, “Values in Free Fall?” 47.

³⁸ James Norman, *At the Heart of Education: School Chaplaincy and Pastoral Care* (Dublin, UK: Veritas Publications, 2004), 191.

Australia, Tasmania, Victoria, Western Australia, and in the Australian Capital Territory) encompasses the three models in the area of this appropriately-named “human support” listed below):³⁹

1. The Pastoral Care Model in which chaplains provide care support including material support, and a listening ear to school communities, namely, students, their families, and staff and their families alike;
2. The Peer Support Model in which interaction with the school community is provided by chaplains largely in an extra-curricular manner; and,
3. The Educational Model in which the chaplain coordinates special teaching opportunities by educators within the religious community who are invited to the school or where the chaplain provides the religious education.⁴⁰

Since the implementation of these “student wellbeing services” as they are also described by the Australian Government,⁴¹ it has been the norm that the Christian churches have been most involved as the scope of the ministry of the Christian layperson and minister as well are reflected above in each of the models.⁴² In fact, many churches, alongside the government, have sponsored the placement of chaplains in state schools in Australia.⁴³ Chaplains hailed from a wide range of church backgrounds, from Anglican, Catholic, the

³⁹ Grant Maple, “Insights from Practice Two: National School Chaplaincy Program,” *Journal of Christian Education* 51, no. 3 (December 2008): 68.

⁴⁰ David Pohlmann and Niel Russell, “Queensland State School Chaplaincy: A Brave New Paradigm of Youth Ministry,” *Journal of Christian Education* 46, no. 1 (May 2005): 32-33; Judy Salechich and John Watts, “The Nature and Worth of Chaplaincy Services in Queensland State Schools,” *Journal of Christian Education* 49, no. 3 (December 2006): 11-12.

⁴¹ Maple, “Insights from Practice Two,” 67.

⁴² Hill, “Values in Free Fall?” 45.

⁴³ Hill and Hill, “Right for the Times?” 45.

Unifying Church of Australia (UCA), and Orthodox denominations to the Baptist, Churches of Christ, and Pentecostal and other charismatic denominations. It seemed that the church as a whole bore the burden since, as one survey published in 2008 found, not one of the denominations were dominant.⁴⁴

By 2008, 2,689 chaplains were serving in schools funded by Australia's Commonwealth! Among those, 1,933 were employed in state schools, 289 in Catholic schools, and 467 in independent (charter) schools. This study captured many other elements of this great endeavor that are important here to share as I look to replicate this program:

Gender breakdown:

- 59% were female
- 41% were male

Age ranges:

- 28% were under thirty
- 25% were thirty through thirty-nine
- 23% were forty through forty-nine
- 19% were fifty through fifty-nine
- 4% were sixty and older⁴⁵

Chaplains reported the majority of their work was pastoral caretaking in nature, formal via scheduled, individual sessions in an office setting, and informal via conversations during social outings on a school campus.

⁴⁴ Maple, "Insights from Practice Two," 70.

⁴⁵ Maple, "Insights from Practice Two," 70.

Topics:

- 95% addressed behavior management issues, e.g., anger
- 92% addressed harassment/bullying
- 92% addressed peer relationships, including loneliness
- 91% addressed family relationship issues
- 85% addressed existential questions and self-esteem
- 81% addressed grief and loss
- 77% addressed community involvement and social inclusion
- 76% addressed spirituality and “big picture” life issues
- 72% addressed mental health concerns, such as depression
- 50% addressed alcohol and substance abuse
- 44% addressed self-mutilation and suicide

Interventions:

- 82% conducted needs-based programs, including grief and behavior management
- 79% made off-campus visits to parents or caregivers
- 73% led school events or special ceremonies
- 49% participated in school camps

Profiles:

- Young people interested in working with other youth
- Former youth workers in church or other contexts
- Men and women with no children of their own desiring to engage in a meaningful way in the lives of young people

- Men and women with children of their own desiring to engage in a meaningful way in the lives of young people
- Pastors

Capacity:

- 74% served just one school
- 26% worked in two or more schools
- Scores worked part-time
- Many chaplains worked full-time⁴⁶

The government of Western Australia published several guidelines that would govern this School Chaplaincy Program. For example, the School Chaplaincy Program is voluntary. It should be supported by the school's governing body and community in order to be implemented. All parents, guardians, and caregivers must be informed of the program and can choose to participate, if they wish. The nature of the chaplaincy interventions to be provided as well as the religious affiliation of the chaplain is determined by the school and the community.⁴⁷ Public schools are not required to have a chaplain but should they decide to do so, chaplains can only be employed by external entities and appointed to public schools. Finally, school chaplaincy services are designed to serve as part of an already existing wellbeing and pastoral care network within the school community.⁴⁸

⁴⁶ Maple, "Insights from Practice Two," 68.

⁴⁷ Department of Education, Behaviour and Wellbeing, "School Chaplaincy Program," accessed July 17, 2019, <http://det.wa.edu.au/studentsupport/behaviourandwellbeing/detcms/navigation/wellbeing/school-chaplaincy-program/?page=1>.

⁴⁸ Department of Education, Behaviour and Wellbeing, "Establishing a School Chaplaincy Program," accessed April 4, 2019, <http://det.wa.edu.au/studentsupport/behaviourandwellbeing/detcms/navigation/wellbeing/school-chaplaincy-program/?pa>.

Stanley Jeyaraj, National School Chaplaincy Association (NSCA) Convenor and CEO of YouthCare, the largest provider of chaplaincy services in Western Australia state schools, commented about the National School Chaplaincy Program (NSCP) as it began stated:

This is a winning formula. Chaplains are making significant impact within the school and the broader community. They are often able to make an important contribution in linking the schools with the wider community. This is particularly significant in rural and isolated areas where chaplains are more likely to be living in the local community, being able to provide support within the school for community projects.⁴⁹

Further, Dr. Phillip Hughes and Professor Margaret Tims of Edith Cowan University and University of New England, respectively, in their research of NSCP found that chaplaincy in state schools “was not only unique, proactive, and effective, but also a neutral and non-judgmental service that has long-term values to the wellbeing of Australian communities.”⁵⁰ Further, the research report by the Child Health Promotion Research Center at Edith Cowan University acknowledged in 2010 that, during the past ten years, there has been growing recognition that the school culture plays a major role in the emotional and social competence and wellbeing of children. As a consequence, growing national and international commitment has been directed toward the development and funding of Health Promoting Schools, “with efforts being made to assess how curriculum and pastoral practice can best contribute to students’ social, emotional, physical, and moral wellbeing.”⁵¹

⁴⁹ Maple, “Insights from Practice Two,” 68.

⁵⁰ Maple, “Insights from Practice Two,” 68.

⁵¹ Department of Education, Behaviour and Wellbeing, “Pastoral Care in Education,” accessed March 8, 2010, <http://det.wa.edu.au/studentsupport/behaviourandwellbeing/detcms/school-support-programs/behaviour-and-wellbeing/wellbeing/pc/pastoral-care.en?cat-id=6880976>.

In 2009, principals publicly shared their appreciation for the work of the chaplains alongside their school personnel. Ninety-seven percent who had engaged chaplains strongly support[ed] the NSCP and noted the benefits for their school communities. Another sentiment read, “Chaplaincy in Australian government schools is making a major contribution to school morale; it is proactive, unique, effective and important. Government project funding should be continued when the three[-]year cycle of project funding ends.”⁵²

This request was granted! In 2009, the Australian Government allocated \$165 million then and an additional \$42.8 million to extend the work of chaplains via the NSCP for all schools which had participated that year through December 2011!⁵³ The government of Western Australia expressed in this post on its Department of Education web page, in no uncertain terms, the value of pastoral care and its commitment to its students:

Pastoral care is the commitment of our staff to the wellbeing of each student. Effective pastoral care is achieved through promoting positive school environments that support the physical, social, intellectual and emotional development of every student. [This might include support and guidance about ethics, values, relationships and helping students engage within the broader community]. Pastoral care is central to the Department’s direction in providing a quality education for all public school students and is embedded within the school system by the provision of safe, inclusive and caring learning environments.⁵⁴

Seven years later, in 2018, the program was still growing strong! Prime Minister Malcolm Turnbull asserted that the school chaplaincy program provides vital pastoral

⁵² Maple, “Insights from Practice Two,” 67.

⁵³ Maple, “Insights from Practice Two,” 67.

⁵⁴ Department of Education, Behaviour and Wellbeing, “Pastoral Care,” accessed January 12, 2010, <http://det.wa.edu.au/studentsupport/behaviourandwellbeing/detcms/school-support-programs/behaviour-and-wellbeing/wellbeing/pc/pastoral-care.en?cat-id=6880976>.

care interventions to thousands of students and school communities across Australia. He continued, “My Government’s plan to build a stronger economy means that we can ensure the essential services Australians rely on like the school chaplains programme.”⁵⁵ Simon Birmingham, Australia’s Minister of Education and Training, also weighed in on the value of the school chaplaincy program. He shared:

Over the last year more than 1000 families have written, called and emailed me expressing their support for the programme and shared stories of the work of school chaplains in their local communities. Ensuring that schools are supportive, inclusive and safe learning communities provides a strong foundation for students to reach their full potential in learning and life, and I know the important role the National School Chaplaincy Programme plays in promoting this.⁵⁶

At the October 2018, cross-sector meeting, the panel determined to extend funding from 2019-2022 to those schools which received funding through 2018 via the NSCP or the In-School State Funded Chaplaincy Program (ISSFCP) “to assist in the support of the emotional wellbeing of students.”⁵⁷

As mentioned earlier, when a search was conducted into a search engine “the history of pastoral care and counseling in public schools in America,” the search terms yielded the message, “No results.” That may change in the near future since, in 2017, Governor of Kentucky, Matthew Bevins, signed two bills into law emphasizing that the Bible is welcome in schools in his state. One bill allows students to take Bible literacy as an elective. He signed another bill clarifying that students in grades kindergarten through

⁵⁵ Malcolm Turnbull, “More Funding for School Chaplains to Boost Student Wellbeing,” accessed May 17, 2018, <http://www.malcolmtturnbull.com.au/issues/more-funding-for-school-chaplains-to-boost-student-welbeing>.

⁵⁶ Turnbull, “More Funding for School Chaplains to Boost Student Wellbeing.”

⁵⁷ Department of Education, Behaviour and Wellbeing, “2019-2022 In School State Funded Chaplaincy Program (ISSFCP),” accessed April 4, 2019, <http://det.wa.edu.au/studentsupport/behaviourandwellbeing/detcms/navigation/wellbeing/school-chaplaincy-program/?page=6>.

college can express religious and political views. The article highlighted that there are already rights in place for religious expression, but that the law is intended to clarify any misunderstandings on the part of some teachers and administrators around the issue of separation of church and state. As for Bible literacy classes in Kentucky, some schools already offer them, but the law will offer more protection.⁵⁸

Donald J. Trump, the President of the United States, has also joined Prime Minister Turnbull and Governor Bevins in his support for religious education in public schools. President Trump tweeted on January 28, 2019, “Numerous states introducing Bible Literacy classes, giving students the option of studying the Bible. Starting to make a turn back? Great!”⁵⁹

Legislators within the United States government introduced bills promoting Bible electives in nearly half of the fifty states, with seven states passing those bills, namely, Arizona, Arkansas, Georgia, Kentucky, Oklahoma, Tennessee, and Texas. Each of these states provides course credit toward graduation for Bible courses that are completed as literature or social studies curricula. None of the states requires schools to offer the courses nor is it mandated that students enroll. Those states considering passing the bills are Florida, Indiana, Missouri, North Dakota, and West Virginia. Chancey underscored

⁵⁸ Wendy Wilson, “Kentucky Governor Says Bible Is Welcome in Kentucky in Public Schools,” *The Tennessee Star*, April 15, 2017, accessed July 28, 2017, <http://tennesseestar.com/2017/04/15/kentucky-governor-says-bible-is-welcome-in-kentucky-public-schools/>.

⁵⁹ Mark Chancey, “President Trump Just Tweeted Support for Bible Courses, but It’s Already Legal to Teach about the Bible,” *The Washington Post*, accessed January 30, 2019, https://www.washingtonpost.com/religion/2019/01/30/president-trump-just-tweeted-support-bible-courses-its-already-legal-teach-about-bible/?noredirect=on&utm_term=.cbedc36b89b2; John Wagner, “Trump Gives His Blessing to Allowing States to Teach Bible Literacy in in Public Schools,” *The Washington Post*, accessed January 28, 2019, https://www.washingtonpost.com/politics/trump-gives-his-blessing-to-allowing-states-to-teach-bible-literacy-in-public-schools/2019/01/28/50c1593c-22eb-11e9-ad53-824486280311_story.html?utm_term=.ac55ce73b480.

the need in his comment, “What American public (or private) schoolchildren need in 2019 desperately is broad religious education. The backstory of the measures Trump cites (as featured in the article Chancey penned), unfortunately, instead makes clear that our youths are sometimes subjected more to culture war than cultural literacy.”⁶⁰ Aaron McWilliams, a Republican state representative of North Dakota, commented, “There’s a separation of church and state, but there’s not a separation of books from education.”⁶¹

Notably, Chancey highlighted that these laws are ironic since they are not necessary since courts have approved Bible literacy classes as long as teachers present the material in ways that neither promote nor disparage religion in general or particular religious viewpoints. Chancey purported that the idea that the Schempp ruling effectively banned the Bible from public education is a myth. He insisted that, instead, the ruling “explicitly endorsed studying about it in a non-sectarian, academic manner.”⁶²

It is hoped that this interpretation of the ruling is revisited and adapted by decision-makers so that this erroneous ban is indeed lifted so that students are effectively served in public schools in the United States. The research has spawned me to introduce the intervention in public schools in Cincinnati first then across this great nation. The plan for this introduction will be shared later, but first, I will explore the disciplines that

⁶⁰ Wagner, “Trump Gives His Blessing,” accessed January 28, 2019, https://www.washingtonpost.com/religion/2019/01/30/president-trump-just-tweeted-support-bible-courses-its-already-legal-teach-about-bible/?noredirect=on&utm_term=.cbedc36b89b2.

⁶¹ Wagner, “Trump Gives His Blessing,” accessed January 28, 2019, https://www.washingtonpost.com/politics/trump-gives-his-blessing-to-allowing-states-to-teach-bible-literacy-in-public-schools/2019/01/28/50c1593c-22eb-11e9-ad53-824486280311_story.html?utm_term=.ac55ce73b480.

⁶² Chancey, “President Trump Just Tweeted Support for Bible Courses,” accessed January 30, 2019, https://www.washingtonpost.com/religion/2019/01/30/president-trump-just-tweeted-support-bible-courses-its-already-legal-teach-about-bible/?noredirect=on&utm_term=.cbedc36b89b2.

provide more insight regarding the change needed in the context in order for its members to win in life.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

This chapter seeks to identify and explain the correlation between the research project and the term cymatics and its pedagogy. The work of several researchers will be discussed in this chapter to include Jenny, Emoto and Benveneste. The study of the field cymatics is relevant because it explains how the Scripture effectively assists in the transforming of the body, soul and spirit. The chapter will prove beneficial for the students in the current context of the ministry. Additionally, this chapter will assist in creating a cohesive ministry model of 2 Timothy 3:16-17 which reflects the four areas of impact of Scripture to include teaching, rebuking, restoring and training. By following this biblical mandate leads an individual to hope, according to the Apostle Paul. For this research, hope is relevant for the current students within the context. Hope will prompt their engagement in reading, hearing studying and applying the sacred biblical text.

As will be seen, a paradigm shift, a change in perception, was the impetus for exploring and later understanding in what ways the Bible has borne out in the creation story the impact of the word of God (that being, the Bible in its written form and its healing interventions) in the life of a human being. Note the observation as explained by Thomas Cooper below:

For a man (sic) to change his basic, perception-determining beliefs--what Bateson calls his epistemological premises—he must first become aware that reality is not necessarily as he believes it to be. This is not an easy or comfortable thing to

learn, and most men (sic) in history have probably been able to avoid thinking about it. But sometimes the dissonance between reality and false beliefs reaches a point when it becomes impossible to avoid the awareness that the world no longer makes sense. Only then is it possible for the mind to consider the radically different ideas and perceptions.¹

This very change in perception was forced upon mankind in the mid 1700s and early 1800s (through the 1900s) which yielded groundbreaking discoveries and works of art in the fields of acoustics and physiology by Ernst Chladni, jurist, musician, and physicist. In the same year, Mozart was born. In 1829, Chladni died, this was also the year Beethoven died, so, of course, Beethoven lived in this era as well. These men left much to the understanding of the impact of music, sound that is, on the human psyche. More specifically, it was 1787, the year Ernst Chladni published *Discoveries Concerning the Theory of Music*. In this and other trailblazing works, Chladni laid the foundation for that discipline within physics that became to be called acoustics, the science of sound. Among Chladni's contributions was discovering a way to make visible what sound waves generate. With the aid of a violin bow (which Chladni drew perpendicularly across the edge of flat plates topped with sand), Chladni produced the patterns and shapes which today are known as Chladni figures. In this experiment, Chladni demonstrated that sound actually does affect physical matter and that it has the quality of creating geometric patterns. This seems to be the first time a scientific experiment underscores the account theologians and those of other disciplines as well as the faithful among the Jews and the nations have studied for years. The Genesis account where God creates the universe with

¹ Thomas W. Cooper, "Consciousness to Technology: Cymatics, Wave Periodicity, and Communication," *Integrative Explorations Journal* 2, no. 1 (July 1994): 52, accessed July 17, 2019, <https://static1.squarespace.com/static/535ef5d8e4b0ab57db4a06c7>.

those powerful words, Moses recounting that, “And God said, ‘Let there be. . . and it was so’” (Gen. 1).²

Dr. Hans Jenny, in his role as Professor of Soil Chemistry and Morphology of the University of California, and who supposed in the early 1940s that “the approach and presentation of the subject matter was entirely novel,” (he had yet to discover the work of Chladni it seems) shared the definition of pedology, that is, “[the study] of the soil body in its natural position in his book entitled, *Factors in Soil Formation: A System of Qualitative Pedology*.³ Jenny stated that his approach and presentation is the result of his intensive research and years of study in this subject area between 1927 and 1936. Jenny believed that, soil, just as are stars, rocks, plants, and animals is worthy of scientific study; howbeit, at the time of his first writing, he expressed that soil and its wonder had not been widely investigated.

Further, Jenny supposed that “any advance in the fundamental knowledge of soils will immediately fertilize and stimulate practical phases of soil investigation.”⁴ Even more so for the student of theology, this fundamental knowledge will inform the power of the word of God to transform the human being, a soil sample him or herself, who attends to it, an impact that Paul shared with Timothy yields profitability unto perfection of the man or woman of God (2 Tim. 3:16-17). As predicted, Jenny’s early work in pedology later spawned the scientific field of Cymatics.

² Peter Pettersson, “Cymatics-The Science of the Future?,” trans. Yarrow Cleaves, 1, accessed July 17, 2019, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C36&q=Cymatics%3A+the+science+of+the+future&btnG=.

³ Hans Jenny, *Factors of Soil Formation: A System of Qualitative Pedology* (New York, NY: McGraw Hill Book Company, Inc., 1941), vii.

⁴ Jenny, *Factors of Soil Formation*, xi.

Cymatics, from Greek: κύμα, meaning "wave", is a subset of modal, vibrational phenomena. The term was coined by Hans Jenny (1904-1972), a Swiss follower of the philosophical school known as anthroposophy. Typically the surface of a plate, diaphragm or membrane is vibrated, and regions of maximum and minimum displacement are made visible in a thin coating of particles, paste or liquid.⁵

Readers must visit <https://www.youtube.com/watch?v=W6PSA5bYTxS> to see an awesome experiment by Jenny of the impact of sound, or wave formations, on soil.⁶ This vibrationally-induced, cornucopia of forms and patterns shapes, demonstrate the precise relationship between frequency and form. One witnesses a world as fascinating as that found under microscopes and through telescopes were matter literally dances in obedience to sound.⁷ This ability to see the sounds transform into their visual representation is made possible by a devise developed by Jenny called a tonoscope.⁸ For a fun display of the connection between sound and light and for more information about the performance, readers must see Seeing Sound, a practice-led, visual music symposium.⁹

⁵ "Cymatics Definition," Bing, accessed January 27, 2019, <https://www.bing.com/search?q=definition+of+cymatics&form=EDGEAR&qs=AS&cvid=e1766abd7be14b90a8c4db290dfbfc6f&cc=US&setlang=en-US>; S. M. Qaisar, "Automatic Speech Recognition and its Visual Perception via a Cymatic Based Display," Abstract, 1, <https://ieeexplore.ieee.org/abstract/document/8714297>.

⁶ "Hans Jenny-Cymatics," YouTube, accessed January 24, 2019, <https://www.youtube.com/watch?v=W6PSA5bYTxS>.

⁷ Thomas W. Cooper, "Consciousness to Technology: Cymatics, Wave Periodicity, and Communication," Geber's Project, *Integrative Explorations Journal* 2, no. 1 (1994): 52, 57, 59, accessed July 17, 2019. https://static1.squarespace.com/static/535ef5d8e4b0ab57db4a06c7/t/541f748ae4b0394ddbf5a01b/1411347594236/integrative_explorations_2.pdf#page=1.

⁸ Yach Munoth, "Pattern Analysis on Cymatics-based Images for Pronunciation," 2019, Abstract, 2, accessed July 17, 2019, <https://ieeexplore.ieee.org/abstract/document/8698023>.

⁹ "Seeing Sound, Practice-Led Visual Music Symposium, Bath Spa University, United Kingdom," March 2018, 1-2, accessed July 17, 2019. <http://www.seingsound.co.uk>.

Jenny noted that soil scientists have labored to identify and map soil data and to form a classification system to coordinate and link the massive amounts of data collected around the world. He noted that data can be organized by laws and theories, as well as classification systems, which had continued in the same direction in Jenny's time.¹⁰ However, the data can be identified and mapped by the promises of God of the transforming power of the word in the life of an individual and by the collection of testimonies, attested and observed, of these facts or "data." The writers of the Old and New Testaments have cataloged these facts for centuries. These works will be highlighted by replicating a study of "soil samples," that is, human subjects, to encourage those who are caught in the quagmire of life issues to seek out Scripture, a "soil-forming [conditioning] factor."¹¹ These factors are a primary intervention for "soil" transformation in the direction of perfection, completeness, and wholeness for every good work that God has ordained for that very unique "soil sample" before the foundation of the world (2 Tim. 3:17; Eph. 2:10).

Jenny could not find a correlation between soil properties (that is, the unique human being in the context of the project) and conditioning factors (that is, the word of God, as used in the context or even the conditioning factors one brings to bear on the soil him or herself before the word of God is applied), but he was able to find and also

¹⁰ "Hans Jenny-Cymatics," YouTube, accessed January 24, 2019, <https://www.youtube.com/watch?v=W6PSA5bYTxS>.

¹¹ "Hans Jenny-Cymatics," YouTube, accessed January 24, 2019, <https://www.youtube.com/watch?v=W6PSA5bYTxS>.

demonstrate a transformation of the soil via words using a tonoscope (again, readers must refer to the video entitled Hans Jenny-Cymatics to see this amazing experiment).¹²

In 1967, two hundred years after Chladni, Jenny demonstrated and published in his book *Cymatics-The Structure and Dynamics of Waves and Vibrations*, what happens when one takes various materials like sand, spores, iron fillings, water, and viscous substances, and places the substances on a vibrating metal plate (the tonoscope) and membranes. To his amazement and the world's, what appeared are shapes and motion-patterns which vary, "from the nearly perfectly-ordered and stationary to those that are turbulently developing, organic, and constantly in motion."^{13,14} In essence, Jenny utilized crystal oscillators and the device mentioned earlier that he invented, the tonoscope, to set these plate and membranes vibrating. This was a major step forward since the advantage of the use of crystal oscillators is that one can determine the frequency and volume, either or both. He noted that if the frequency and volume were changed, the sample would reflect the change. For instance, if he increased the frequency, the complexity of the patterns increased, and the number of elements became greater. If he increased the volume, the more rapid and turbulent the sample became which could even prompt small eruptions as the matter was actually projected into the air.

In addition, interestingly enough, Jenny found that, under certain conditions, he could make the shapes change continuously, despite not having changed the frequency or

¹² "Hans Jenny-Cymatics," YouTube, accessed January 24, 2019, <https://www.youtube.com/watch?v=W6PSA5bYTxS>.

¹³ Pettersson, "Cymatics-The Science of the Future?" 3, accessed July 17, 2019, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C36&q=Cymatics%3A+the+science+of+the+future&btnG=.

¹⁴ Jenny, "Cymatics: The Structure and Dynamics of Waves and Vibrations," accessed July 17, 2017, https://www.old.world-mysteries.com/sci_cymatics.htm.

the volume. Jenny's tonoscope was constructed to make the human voice visible without any electronic apparatus as an intermediate link so that the naked eye could see the physical image of the vowel, tone, or song a human being produced directly. Not only could one hear a melody, a melody could also be seen.¹⁵

As his work continued, Jenny examined the effect of ancient languages on matter. He noticed that when the ancient languages of Hebrew and Sanskrit were pronounced, a sand sample would take the shape of the written symbols for these vowels, while other languages did not generate the same result. This is an impetus for further study Peter Pettersson, author of "Cymatics-The Science of the Future?" "Is there something blessed in these languages?"¹⁶ It must be noted that the creative voice of the Genesis account is expressed in Hebrew. He asked another appropriate question "Do these Hebrew and Sanskrit languages have and wield a power to influence and transform physical reality inherent in the letters and words themselves? Can the recitation or singing of sacred texts have the power to heal a person who has "gone out of tune?"¹⁷ In Zephania 3:17 that "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

I witnessed a new creature emerge, an image that reflects the image of God He intended at creation (Gen. 1:26) more and more. In writing this chapter, I am healing

¹⁵ Pettersson, "Cymatics-The Science of the Future?" 4, 6, accessed July 17, 2019, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C36&q=Cymatics%3A+the+science+of+the+future&btnG=.

¹⁶ Pettersson, "Cymatics-The Science of the Future?" accessed July 17, 2019, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C36&q=Cymatics%3A+the+science+of+the+future&btnG=.

¹⁷ Pettersson, "Cymatics-The Science of the Future?" 7, accessed July 17, 2019, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C36&q=Cymatics%3A+the+science+of+the+future&btnG=.

physically in reflecting the word spoken over myself. Jenny explained that the key to understanding how one heals the body with the help of acoustics lies in understanding how different acoustic frequencies influence one's DNA. He suggested further study of the human ear (the earing apparatus of the word of God) and the larynx (the speaking apparatus of the word of God) to glean a deeper understanding of the cause and effect of vibrations in the healing work the body engenders.¹⁸

In fact, this knowledge of Cymatics has been employed to develop a new approach to healing. The Records Department of Guyis Hospital in London shared that "It has been found that wounds heal in two-thirds of normal time when bombarded with sound waves."¹⁹ The All-Union Research Institute in the USSR reported that "Sonic oscillation, when applied to the human body, will effect a micromassage of tissues and cells which will effect balance and improve blood circulation, metabolism, and the pulsing of the nervous system and endocrine glands."²⁰ Dr. Peter Manners, an English physician, is employing this knowledge as well. He expressed:

Now if you are prepared to admit that sound waves a transmitted through the air by bells, which have different structures from each other, will have different character, you will also have to admit that electronic waves transmitted through vibrant molecules having a different structure from each other, will also have different characters. Then we can be quite sure that vibrant electrons forming a cancerous molecule must be differently numbered, differently arranged, from those forming the tubercular, or any other pathological molecule; and equally sure that the waves, or radiations, they respectively sent out, will also be different in

¹⁸ Pettersson, "Cymatics-The Science of the Future?" 8, accessed July 17, 2019, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C36&q=Cymatics%3A+the+science+of+the+future&btnG=.

¹⁹ Cooper, "Consciousness to Technology," 52, 60, accessed July 17, 2019. https://static1.squarespace.com/static/535ef5d8e4b0ab57db4a06c7/t/541f748ae4b0394ddb5a01b/1411347594236/integrative_explorations_2.pdf#page=.

²⁰ Cooper, "Consciousness to Technology," 60.

character. There will be the tubercular wave, the malaria wave, and if you like, the sulfur and the quinine wave.²¹

And if it is true that vibrations can be creative of new forms, it can also be destructive when manipulated or misunderstood as Lawrence Blair reports in this anecdotal account:

Professor Gavreau nearly quit his job at the top of Marseilles office block due to perpetual illness until he discovered that, because of its particular proportions and materials, his office was resonating at an inaudible frequency to an air conditioning plant in a neighboring building. The frequency was making him sick but he was able to cure himself simply by covering his walls with a less resonant material. Gavreau became so fascinated by sound and intrigued by the whole range of low frequencies produced by a police whistle with a pea in it, he built a giant, six-foot version of it powered by compressed air. The unfortunate technician who first tested this whistle died instantly, a postmortem revealing his internal organs had been thoroughly scrambled by sound.²²

In essence, Jenny found that the living and seemingly non-living (since fixed structures are actively living, acoustic matter), media via empirical and systematic investigation, can be seen as mental structures capable of casting light on ultimate reality.²³ This finding also underscores what one learned from Scripture. One learns that the first thing God created was light, which, when mixed with the word, allowed the world to see the universe God created via these elements (Hebrews 11:3). Therefore, it is still being upheld by the word, specifically, the acoustic vibrations of the word that said once, “Let there be. . .” and the matter is still being, living, and moving today (Acts 17:28).

Jenny explained that this process could be summed up in a three-part unity: there is the fundamental and generative power (one, the vibration or the acoustic word); which sustains this matter with its two poles. At one pole there is the form (three), the figurative

²¹ Cooper, “Consciousness to Technology,” 60.

²² Cooper, “Consciousness to Technology,” 60.

²³ Pettersson, “Cymatics-The Science of the Future?,” 8.

pattern and at the other is motion (two), the dynamic process and though this process constitutes an indivisible whole, one can dominate at times.²⁴ Wow! This explains the account of Abraham and Sarah in receiving their promised seed, Isaac. God gave the word that Abraham would have a son (the first part of the three-part unity). This word (one), despite the soil conditions of her dead womb, created the dynamic motion of that word becoming (two) flesh (and three) as “. . . him who had promised [one]

Therefore sprang [two] there even of one, and him as good as dead, . . . from whence he received him in a figure [and three]” (Gen. 18, 21 and 22; Heb. 11:11, 19). The Hebrew passage and others (Romans 10:9) introduce a fourth element and that is faith. This is also an area of further study, the dynamic of faith in this transformative process in creation of physical bodies and spiritual bodies, that new creature that emerges in the confession unto salvation (2 Cor. 5:17).

Paul, in 2 Timothy 3:16-17, experienced the same dynamic impact of sound, being the word of God, on soil and water, that is, the human being. He encouraged others in this wonderful, transforming experience, into a visible, walking and talking man of God. Jenny named those connections he could find loosely, as “functional relationships.”²⁵ The same term seen in 2 Timothy 3:16-17 functions the word prompts in the life a human being. Jenney observed in his experiments that these systems point to a continuous transformation from the one set condition to the opposite set.²⁶ While there may be a disruption of the process of transformation by any one element via the

²⁴ Pettersson, “Cymatics-The Science of the Future,” 9.

²⁵ Hans Jenny, *Factors of Soil Formation: A System of Qualitative Pedology* (New York, NY: McGraw Hill Book Company, Inc., 1941), xii.

²⁶ Pettersson, “Cymatics-The Science of the Future?,” 8.

conditions of the soil, the word, or possibly faith, that opposite condition, a new creature in Christ, will eventually and undoubtedly emerge (2 Cor. 5:17, Gal. 6:15)!

One key disruptor or even enhancer of soil properties created by vibration is attitude. Yale historian, Siegfried Giedion, wrote in *Mechanization Takes Command* that vibration is perceived at the level of human consciousness which supports the axiom “vibration adumbrates form.” Giedion stated further, “Tools and object are outgrowths of fundamental attitudes to the world. These attitudes set the course followed by thoughts and action. Every problem, every picture, every invention, is founded upon a specific attitude, without which it would never have come into being.”^{27, 28}

Transposing his perception from consciousness to society-at-large, and from technology to architecture utilizing a shelter for the masses, Giedion, highlighted the relation between the seen and unseen. He commented, “Architecture can give us an insight into the process just because it is so bound up with the life of a period as a whole. Everything in it, from its fondness for certain shapes, to the approaches to certain building problems, which it finds natural, reflects the conditions of the age from which it springs.”²⁹ Cooper asked, “What are those ‘conditions of the age’ of which Giedion speaks if not pre-physical attitudes and atmosphere?”³⁰

In light of this project here, it is clear that the students in the context are greatly affected by the conditions of the age, prompted by the social engineers and actors of the

²⁷ Siegfried Giedion, “Mechanization Takes Command. A Contribution to Anonymous History,” *Journal of Aesthetics and Art Criticism* 7, no. 3 (1949): 259-260.

²⁸ Cooper, “Consciousness to Technology,” 55.

²⁹ Cooper, “Consciousness to Technology,” 55.

³⁰ Cooper, “Consciousness to Technology,” 55.

age, be it inadequate primary supporters, rap artists, drug dealers and drug addicts, school bullies, and the list goes on. These pre-physical attitudes and atmosphere form the vibrations, form the person and his or her actions which make up our society, to include the school climate. No matter the damage to the attitude and to the atmosphere, the word can transform! The attitude is transformed by the renewing of the mind, and the atmosphere by the Spirit of the word with which the atmosphere is charged, the very atmosphere, the word penetrated to form the universe!

Is there anything too hard for God? Is there anything too difficult for His word to transform? This is the question the Lord asked Abraham when Sarah expressed unbelief at the promise of God to launch this three-part process so that they could enjoy their son, Isaac (Gen. 18:13-15). In the Greek, the word “thing” means matter or word. So, that answer is a resounding, no! There is no matter or word, no sound if you will, that will not respond to the power of the word of God to transform. In fact, later, there were engineers who designed structures that protect the sound in these experiments from stress, aging, and other environmental effects rendering them “largely immune” to the same.³¹ These structures mimic the power of the word of God to overcome any countering force that would hinder its fulfillment.

Jenny also experimented with other malleable materials other than sand, to include a vast spectrum of solids, including kaolin, lycopodium, mercury, plastics, powder, streams of gas, and also flames.³² Jenny used fluids as well and produced wave-like patterns, wave motions, and spirals in continuous motion. When he tilted a vibrating

³¹ “Protected Resonator,” *Patents*, 2011, 2, accessed July 17, 2019, <https://patents.google.com/patent/US20130300259A1/en>.

³² Cooper, “Consciousness to Technology,” 57.

plate covered with liquid, he observed that the liquid never yielded to gravitational influence in running off of the plate. The liquid stayed on the plate and continued forming new shapes as though no shift of the plate had occurred. However, with the oscillation was turned off, the liquid began to run. If he was able to get the sound vibrations turned on again, the liquid moved back onto the plate in its place and continued forming new shapes. According to Jenny, this was an example of an antigravitational effect created by sound vibrations. This resistant nature of sound is borne out in Scripture as well.³³ No matter the soil-forming [conditioning] factor(s), darkness seemingly impenetrable by light, the deadness of a womb as in the example cited above, defamation, disobedience, dysfunction of any sort, the word will prevail (Prov. 19:21).

Dr. Masaru Emoto, a practitioner of alternative medicine, found a similar effect and published the same in his book, *The Hidden Messages in Water*. In this case, the conditioning factor is words or lyrics and the major property it effects is also liquid, water to be exact, (a media as is the soil sample in Jenny's study but also bears a name, "water.") That is a term interchanged in the Bible with the word of God (Eph. 5:26), the water of which the man and woman is made of is 99% as a fetus, 90% at birth, 70 in adulthood, and 50% at death. So, it can be deduced that "humans are water," since throughout their lives on this earth, they exist as water.³⁴ Emoto was only able to see this effect when light was shined on the water samples.³⁵ What awe is inspired when one recalls that four of the substances named in the creation story are water, light, dust (soil),

³³ Pettersson, "Cymatics-The Science of the Future?" 8.

³⁴ Masaru Emoto, *The Hidden Messages in Water*, ed. David A. Thayne (Hillsboro, OR: Beyond Words Publishing, Inc., 2004), xv.

³⁵ Emoto, *The Hidden Messages in Water*, xxii.

and the spoken word of God (Gen. 1-2)? Thus, this impact of water, especially when the word is interchanged with the name “Word,” as used in the Bible, is universal, one that all human beings experience.³⁶

As did Jenny, Emoto observed that few scientists had discovered the properties of water, until Jacques Benveneste, risking ridicule and ruin, as did others that expanded his work, found that thought and consciousness have a profound effect on water, effecting its substance, but also even playing a role in the way DNA decodes itself in forming new life.³⁷ One must see the powerful images of the effects of words on water as captured by Masaru in his book, *The Hidden Messages in Water*.

Dr. Andrew Sung Park identified the quagmire as being the result of the fall of man, which left wounds in the soul. This action intensified, by actual sin committed and omitted, as well as Han, which is the infringement of outside forces, volitional acts of sin, against God or others. There is great news. These wounds, or unhappy consciousness, in the soil and water of humankind can be healed!³⁸ Emoto asked, “So how can people live happy and healthy lives? The answer is to purify the water that makes up 70 percent of your body.”³⁹ David asks the same in the Old Testament, “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Ps. 119:9). Paul teaches the church in Ephesus that Christ sanctifies and cleanses His church “with the washing of water by the word” (5:26). What an exciting undertaking this has been, to

³⁶ Emoto, *The Hidden Messages in Water*, xv.

³⁷ Masaru Emoto, *The Healing Power of Water*, ed. Elizabeth Patrick (Carlsbad, CA: Hay House, Inc., 2004), 31.

³⁸ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 74-76.

³⁹ Emoto, *The Healing Power of Water*, 31.

learn how Cymatics supports the biblical account of the impact of the word, Holy Scripture, In the life of a human being, a soil and water sample.

The implications have been lauded by many who have embraced the field, especially around its applications for integrating physically and developmentally handicapped adults and children.^{40, 41} Specifically, Oh and Kim in their article “Experimental Study of Cymatics,” compared the impact of transforming visual language into tactile language called Braille. They noted their belief that Cymatics would facilitate the transforming of sound to visual language so that the hearing impaired could enjoy and appreciate auditory art like music (readers will recall the Sight and Sound production mentioned earlier). Further, they discussed Cymatherapy, a computerized form of a combination of sound and magnetic therapy applied directly to the body and whose subtle audible sounds work together and simultaneously on an energetic and physical level to support the body’s natural ability to heal itself. Cymatherapy is used for relief of stress, injury, and chronic pain. Lastly, Oh and Kim highlight the discussion among cymaticians and autism researchers and support center staff around the benefits of integrating interactive technologies with cymatics to allow total sensory immersion and control.⁴²

Implications of this field of study, Cymatics, is fitting in still another way in that it explains how the Scripture is efficacious for transforming in many ways, body, soul,

⁴⁰ S. M. Qaisar, “Speech Recognition and a Cymatics Based Configurable Speech Perception,” College of Engineering, Effal University, Jeddah, KSA, 2018, accessed July 17, 2019, <https://www.preprints.org/manuscript/201811.0163/v1>.

⁴¹ S. M. Qaisar, “Scene to Text Conversion and a Cymatic Based Configurable Text Perception,” College of Engineering, Effal University, Jeddah, KSA, 2018, accessed July 17, 2019, <https://www.preprints.org/manuscript/201812.0306/v1>.

⁴² You Jin Oh and Sojin Kim, “Experimental Study of Cymatics,” *IACSIT International Journal of Engineering and Technology* 4, no. 4 (August 2012), accessed July 17, 2019, <http://www.ijetch.org/papers/404-E3006.pdf>.

and spirit, the students in the current context of ministry. The text of choice for this project is 2 Timothy 3:16-17 which names four areas of impact of Scripture in the life of a man or woman of God, including doctrine (teaching), reproof (rebuking or convicting of sin), correction (restoring to an upright position or a right state), and instruction (training, discipling) in righteousness. It would be appropriate to add the fifth character of Scripture which Paul shared in Romans 15:4, that is, to give men hope. Many of the students in the current context need hope for the mere possibility of the change Scripture promises to bring in order to prompt their engagement in reading and hearing the words inscribed on its parchments.

As stated in the biblical foundations chapter, Paul would be a great example of one who had many needs around teaching, rebuking or convicting of sin, restoring to an upright position or a right state and discipling before he became the Paul known worldwide by Jews and Gentiles today. If he can be thoroughly equipped by the word of God, and he certainly was, to finish his course, and he certainly did, the youth in this context can take hope for the same!

This field of Cymatics, coupled with pedology, explains exactly how this transformation works at the cellular level. It also challenged age-old perceptions, as Engel warned, that the atom, not sound, was the essence of matter, and that humans neither ascended from apes nor descended from a doctor's laboratory. Instead, life forms were created in the likeness of vibration, that is, the spoken word of God, in His likeness.⁴³ This verbiage "a doctor's laboratory" is my re-summation since the original quote read "nor descended from a diety's laboratory," as we know that this is indeed that

⁴³ Cooper, "Consciousness to Technology," 60.

case, that the Diety, God worked in His laboratory which was a formless and empty earth with a deep cavern of water on which its face darkness rested. Victor Christiano noted that the science of Cymatics is beginning to yield clues to what he called is “one of the most challenging questions in science: what triggered the creation of life on earth?”⁴⁴ He noted further that Christology is not a matter which stands apart from science. Christiano offers a new path for dialogue between theology and science via his new cosmology model adapted via his study of Cymatics. He intended to also offer a fresh and new approach to understanding the Bible in today’s modern time.⁴⁵ Dr. Albert Abrams stated, in his effort to adapt the new paradigm:

As physicians, we dare not stand aloof from the recent amazing advances in physical science, and segregate the human entity from other entities of the physical universe, whether the object of our different sensations is a healthy man or merely a mass of diseased tissue. We are, in any case, only dealing with a congregation of vibrant atoms, which in their combination, are the basic constituents of everything that exists.⁴⁶

This change of perception as a necessity when embracing new findings is lauded by professionals across domains. A prominent historian of technology, Lewis Mumford, wrote, “Behind all great material inventions of the last century and a half was not merely a long internal development of technics: there was a change in mind.”⁴⁷ It is time for individuals in the current context of ministry to embrace the new findings around the impact of the word of God to effect positive and lasting change in all of the ways named

⁴⁴ Victor Christiano, “A Theo-Cymatic Reading of Prolegomena of St. John’s Gospel,” *Scientific GOD Journal* 8, no. 4 (April 2017): 272, accessed July 17, 2019, <https://www.scigod.com/index.php/sgj/article/view/544>.

⁴⁵ Christiano, “A Theo-Cymatic Reading of Prolegomena of St. John’s Gospel,” 274.

⁴⁶ Cooper, “Consciousness to Technology,” 60.

⁴⁷ Cooper, “Consciousness to Technology,” 55.

in 2 Timothy 3:16-17 and also Romans 15:4. The word will take its rightful place in public schools as the Bible is reintroduced and its healing interventions reclaim the young people negatively impacted by culture.

In my next chapter, I will share more about how the project will be implemented among the decision-makers and the students in the context of ministry, not as human subject research participants, but as those interested in how this launch is approached and administered in a charter school called East Side High School.

CHAPTER SIX

PROJECT ANALYSIS

As I embarked on this doctoral journey, I was accosted by my own experiences as a troubled teen, and, thus, compelled to create awareness of the positive impact of the Bible and its healing interventions in healing my heart and mending the wounds I bore. Upon reflecting on my moment of the unfolding of this calling, I realized that over the years, as a practicing clinician, I understood that lasting change could not be had in the lives of troubled teens unless the body, soul, and spirit as a whole were addressed. I had known and observed that care did not include interventions to address all three could be effective in the short run; but lasting and immediate care of the body, soul, and spirit could be achieved when the Bible and the healing interventions featured therein were presented by the counselor and implemented consistently by the counselee, that is, the troubled teen.

This burden of care engulfed me until I walked through the doors of East Side High School after being assigned there as a new, clinical, supervising team member. Here I witnessed, again, first-hand the ills of society imposed upon teens and the impact in the lives of the teens. The ills seemed to be magnified in this context, not just the context of the school, but the context of the neighborhood and in the city of Cincinnati with its gun violence, drug activity, prostitution, illiteracy, poverty, and homelessness. As a result, the teens and their families were crushed in the aftermath. Area community

churches, health clinics, and grocery stores were closed. I was sure of my calling to bring the awareness of the impact of the Bible and its healing interventions in this context when the principal and other key figures in the school, once I shared my mission, wholly embraced my project.

To boot, in my research for this project, I and readers have also learned earlier in this chapter, to my utter amazement, that the meeting convened in Cincinnati in 1869 that began the plight to ban prayer, Bible reading, and hymn singing, and other Protestant practices, from the public schools from which many of these teens enrolled at East Side High School hailed. As I continued my research for this project, I learned that there were four foundational themes, biblical, historical, theological, and theoretical or interdisciplinary perspectives, that would inform, strengthen, and guide my head, heart, and hands, respectively, in this work. I only needed to craft a systematic plan to do so, and this project itself, in creating awareness of the impact of reintroducing the Bible and its healing interventions via chaplaincy activities among decision makers and school personnel in this context, became that plan.

Now I needed a research methodology to collect the data gleaned after presenting to board members and school personnel after sharing the history of the use of the Bible and prayer, the process of the declaration of its use as unconstitutional in the classroom, the implementation in schools of this ruling, the effect in the classrooms and in the lives of the students. I chose to build a PowerPoint presentation, in which I would share this information, collect stories of personal experiences in public schools, preceded and followed by a pre-and post-survey to measure the movement of awareness around this subject. Not only did I want to capture the movement of awareness as outlined above but

also the willingness to allow time during the school day for religious education and other activities via chaplaincy. I chose chaplaincy after my research uncovered this vehicle as a wildly effective tool in delivering such interventions in schools. I chose this presentation approach because my audience, a mix of board members, the longest serving pastor, and school personnel would relate with a teaching, lecturing format.

I was overjoyed to have been welcomed to launch this project at East Side High School, which I sensed would be my life's work. I embarked upon gathering my own research for the foundational chapters while serving as a counselor in this school and preparing to launch the project. I could not be prepared for what would happen next as I prepared to conduct the research and implement the project in this context. There was a rustling in the atmosphere, that is, talk of the school closing down! Key staff began to be replaced by others. Eventually, in an effort to save the school, a different managing group assumed the leadership role so that the management company that was in this role on my first day was no longer at the helm.

If transition of this magnitude were not enough to threaten the progression and later completion of this project, a health challenge that had surfaced in winter 2016, had magnified in summer, 2017. This all occurred just months after I took the assignment at East Side High School and days before my first intensive week at United Theological Seminary. Therefore, that I was not able to attend the doctoral intensive. The doctoral program recruiter invited me to stay in her hotel room; but I could not bring myself to place this challenge on the recruiter since she was responsible for other significant duties during this week. This illness, within months, impacted my attendance and performance at work, rendered me unable to drive, and landed me in several offices of specialists in

hopes of a diagnosis and treatment plan. Eventually, when medication only slowed the symptoms but magnified the health issues, including significant blood loss, fatigue, frequent visits to the hospital, I found myself further behind at school, work, and at home as a homemaker. Finally, after much prayer, and after holding out for a miracle that did not include surgery, I decided to accept a miracle that did include surgery. This meant that surgery would be scheduled on the weekend of the very last intensive week of my surgery and that post-surgery recovery would occur during the week of my final exam! Surely, I could not come this far to miss graduating! By this point, I was significantly behind in my work on completing the writing and editing for this project and did not feel the strength, and was losing the desire, to move forward in completing this project this semester. By this point, my work on this project was significantly delayed.

If this, too, was not enough to threaten my project presentation and completion date, “c”-19 (as I dubbed it) was introduced to the world and certainly my school when it was shut down. (The reader will notice the abbreviation of the name of the disease and the lowercase c, the effect I imposed as I chose never to increase the power of this disease by lowercasing the first letter in the word and never using the full name of the disease based on my research of the power of the spoken word.) So, the delay related to the change in leadership coupled with the delay imposed by my health challenges, and further compounded by the impact of c-19, I was forced to delay my project implementation calendar three times! Then a fourth time, I was forced to delay the project in order to complete the International Review Board certification course before I could continue with the project. I was eventually able to present to a very different and a much smaller audience than expected. Especially since, I wanted to conduct the

presentation and gather the data in a live setting rather than a virtual setting. Additionally, due to “c-19” health officials mandated only ten or less gather in a live setting with distancing and sanitizing measures observed. What a day in which I and my fellow citizen of the world lived!

At the outset of the implementation phase, I started with an outline of the presentation. I included a mix of lecture, discussion to include storytelling of personal experiences of the need for or use of the Bible and its healing interventions among the participants as teens, an audio and video clips dispersed throughout. This lecture started and ended with a pre- and post-survey. Breakfast and lunch were served. Healthy options for both meals were offered as was prayer for the riddance of any impurities in the food and for optimal nutritional benefit. I wanted to model serving healthy meals to minister to the body to promote health and wellness. In addition, the presentation was soaked in prayer and worship at the outset as prayer was offered by my guest presenter, hospital chaplain (and former pediatric Chaplain) Anthony David Spencer and worship by Venture Music was played as the participants arrived.¹ Both experiences were aimed at welcoming the presence of the God Almighty in this effort.

Speaking of the participants, I started with an invitation list of eighteen to include a board member, his wife (who is also the school’s marketing specialist, and an evangelist and an intercessor in her own callings and she did bask the city in prayer in preparation for this event); the school principal; the school teachers, the intervention specialist; and the curriculum/programming specialist who also agreed to serve as my

¹ “Venture 11: Defender, Surrounder/Battles, Lean Back, and Spontaneous | WorshipMob Live + Spontaneous, Members: Sean Mullholland and 70-80 Ministry Leaders, 2011-Present,” YouTube, accessed August 22, 2020, <https://youtu.be/Bag8ID1yI4Q>.

context associate. In addition, I invited members of my own team who would be called upon to offer support to the chaplain I would hire in implementing religious education and other healing Bible interventions. The day after I clicked “Send” on her “Save the Date” email invitation I began to receive responses indicating a schedule conflict for one reason or another that rendered the invitee unable to attend. The conflicts consisted of a birthday party to attend, a women’s conference and the principal himself would be visiting his daughter at college. Several others never responded after sending a second email and a follow-up call to the office manager who was privy to the schedules and summer plans of the individuals. The office manager shared that the school’s resource officer (incidentally, the office manager’s husband) was scheduled to work his second job and the school’s retention specialist had a baby to deliver as a new father the day before the presentation was to convene. Would I have to search the highways and byways to bid participants to come? I decided to use a different route.

I had also secured a meeting space large enough to accommodate the participants safely in the “c-19” climate, only to learn that the space was leased by a local business and would no longer be available. I was forced to consider two other options. The first option was too small and the other would likely be too small as well if the second list of participants showed. I was in a bind. By faith, I launched a second email to include a local bus driver who also served in para-ministries through his church as a prison chaplain and youth worker. This bus driver also served on his bus route a population of teens similar to those I also served in my context. I had met him when riding to work on the bus because I could not drive myself to work due to my health issues. I also invited a probation officer and a hearing officer, as well as my professional associate who is also a

chaplain and graduate of United Theological Seminary's Doctor of Ministry Program of the Pastoral Care and Counseling Focus Group. The probation officer never responded but, the hearing officer and professional associate responded in the affirmative. Yes, both would be present! Then, one-by-one, my own team of workers who would be hired to support the work of the chaplain were invited to attend, until I had ten participants total, to include the guest presenter! The hearing officer did note that her attendance was contingent on her health and wellness since she had a surgery scheduled three days before the event. The hope was that she could attend but her health was paramount and only second to her attendance.

At this point, I began to be concerned that the accommodations I had reserved were not adequate in observing "c-19" safety recommendations so I began to entertain reserving another, larger space. Then, the day before the event, the board member's wife expressed that her husband could not participate but that she would participate but only to open in prayer since she had to care for pastoral and family demands. The hearing officer confirmed also that she could not participate due to her need to recover after surgery but did share the great news that she learned that she is cancer free after surgery! The hearing officer offered to participate virtually the day of the presentation and I expressed gratitude for the hearing officer's effort and devotion to the cause of the health and wellness of teens in attending the presentation. Her attendance was key as a decision-maker who could refer students to attend East Side High School where they would be exposed to chaplaincy services once they present in her courtroom with troubles attending their own home school. This has always been her presentation since I met her years earlier as a supervisor at a residential treatment facility for juvenile delinquents.

She had been a bulwark in her own right in her own life's work with teens in the community. Once I did my recount, there were eight participants, and that was my goal! To God be the glory!

Then, my professional associate reported that she could not attend due to unforeseen circumstances. So, the large conference room would prove adequate after all to hold seven comfortably, to include the former pediatric chaplain, the guest presenter, and also myself! I opted to move forward with this group of six and myself as presenter since I was pleased all would attend, with the guest speaker flying in from Georgia, and all despite the threat of "c-19"! I began to feel like Gideon, as if God were reducing my army, using only the bare minimum for launching the work. I hoped this interpretation of these attendance issues were true!

On the day of the presentation, prayer, worship, dim lighting and breakfast set the tone for the event. I distributed the Informed Consent Form and the pre-survey. Once I collected the Informed Consent Form and the pre-survey from each participant (the guest speaker voluntarily and willingly doubled as presenter and participant and did complete and submit a pre-survey), I shared the outline of the lecture. I was very nervous at the outset of the presentation yet very confident in my content and expected outcomes so then I was off with the presentation twenty minutes later than the posted start time. This tardiness was due to the board member's wife who is also East Side High School's marketing specialist arriving at that time. The start time was held since the board member's wife was also slated to open the day with prayer and prayer was and will always be a must in this effort.

Very early into the presentation, I noted that the participants were deeply engaged. They asked to hold slides to write notes, to discuss a fact, to digest the information that spawned a paradigm shift in their thinking and, one participant, to share a story of his own encounter with the Bible and its healing interventions in the school setting. Many were inspired by the clip featuring Ron Archer's testimony of the impact of religious interventions in his life as a troubled kid.² The guest chaplain facilitated a "huddle," the type he would facilitate as a chaplain on a multi-disciplinary team who would bring the spiritual aspects of care to the team for consideration and implementation. Chaplain Spencer, Jr. led the group in a role play where each member assumed a typical role on a multi-disciplinary, or Wraparound team, while he took the role of the Chaplain on the team. This powerful roleplay gave the group a real sense of the impact the spirit care of the wound brings to bear on treatment, and on the outcome of health and wellness.

By the time I ended the slide show, I distributed and collected the pre-survey but noticed that I did not stop for the breaks built into the presentation, not even for lunch since the lunch break became a working lunch, nor for the movie entitled "Chaplains: On the Front lines of Faith" nor did I break for the closing hymn.³ I was engrossed in the lecture as were the participants and most did not realize they were not offered a planned break. Only when nature came a-calling and goading one or two to the lavatory or until one or two needed to take a phone call did a participant come up for air. Each participant

² "Ron Archer Testimony," video, The Gideon's International Convention, posted February 22, 2013, accessed January 25, 2019, <https://youtu.be/HfKS6vCC4FA>.

³ *Chaplains: On the Front Lines of Faith*, directed by Martin Doblmeier and Ellen Tripler (Virgil Films, 2016), DVD.

seemed to have taken a dive into the annals of history and an exploratory guide through its pages.

I must not forget to share that there was a crisis mid-morning. The board member's wife was called with the news that her daughter was involved in a car accident. She left the presentation abruptly, requesting prayer for all involved as she exited the room. I paused as the chaplain lead the group in prayer for those involved in the accident and their supporters. To give our high praise to God, the board member's wife returned to the venue to continue her participation for the remainder of the presentation, reporting all involved faring well. She shared that the reason for her return was that she had recently been tasked with connecting parishioners at her church who expressed being impacted by societal ills with interventions that would cure. I knew from this response and the others that the awareness shared would yield the results I had predicted.

The survey was labeled "Creating Awareness of the Impact of Reintroducing the Bible and Its Healing Interventions at East Side High School via Chaplaincy." A review of the answers to the pre-and the post-tests reveal the following:

- Question One: Respondents indicated that 33% are more aware of the means of the use of the Bible and prayer in public schools (and also colleges) historically.
- Question Two: Respondents indicated that 67% are more aware of the impact of the principles of the Bible and prayer in the lives of students in public schools historically.
- Question Three: Respondents indicated that 50% are more aware of the argument proposed by the phrase "separation of church and state" historically.

- Question Four: Respondents indicated that 50% are more aware of the impetus that initiated the ban of Bible reading and the “Protestant practices” taught therein, e.g., prayer and hymn singing and the posting of the Ten Commandments in public schools.
- Question Five: Respondents indicated that 100% are more aware that a Texas public school district administered Old and New Testament Bible study courses as a requirement for graduation through the 1980s.
- Question Three: Respondents indicated that 100% of those among themselves and/or a family member has been impacted at any time in a positive way by the Bible and prayer, its tenets, a faith exercise or a religious institution.
- Question Seven: Respondents indicated that 100% agree that there is value in prayer during the school day before a crisis (e.g., a school shooting) rather than after a crisis when it is typical for government officials, law enforcement personnel, school administrators, and victims to call for prayer, to minimize the impact of the same.
- Question Eight: Respondents indicated that 50% are more aware that one hour of religious instruction per week is recommended by the Search Institute in determining the Forty Developmental Assets that predict success in the lives of twelve to eighteen-year-olds.
- Question Nine: Respondents indicated that 67% are more willing to allow time during the East Side High School day around his/her regular duties at East Side High School for students to satisfy this requirement of one hour of religious instruction per week if they so choose (and since they may not have the

opportunity to attain this one hour of religious instruction per week on a weeknight or weekend).

- Question Ten: Respondents indicated that, while they are more willing to allow time during the East Side High School day around his or her regular duties at East Side High School for students to satisfy this requirement of one hour of religious instruction per week if they so choose, 50% still hold reservations for allowing time during the East Side High School day around his or her regular duties at East Side High School for students to satisfy this requirement of one hour of religious instruction per week, if they so choose. However, one participant seemed to indicate that he or she did not know what the word “reservations” means so, if the word were defined correctly, it would seem that one respondent would also not hold reservations for allowing time during the East Side High School day around his or her regular duties at East Side High School for students to satisfy this requirement of one hour of religious instruction per week, if they so choose.
- Question Eleven: Respondents indicated that 33% believe that East Side High School has been negatively impacted by not experiencing instruction around values and or beliefs.
- Question Twelve: Respondents indicated that there is no change pre or post-survey in their belief that any charter/public school in their community has been negatively impacted by not experiencing instruction around values and or beliefs.
- Question Thirteen: Respondents indicated that 33% are decision-makers and can influence the direction of implementation of RE at East Side High School.

Also, there was one respondent who shared his story of being positively impacted as a student, from grade school through high school, as a citizen of an impoverished, crime-ridden, inner-city neighborhood reared by a single-parent family of six. He shared that he was enrolled in a Catholic school through his formative years and that his religious instruction impacted his thinking that has guided his life so that today, he is married over twenty years to his wife. He is a dedicated father and grandfather, an educated and self-employed contractor who holds three Masters degrees. He has taught Bible study to incarcerated men and shares the Gospel with troubled teens in order to spawn the same effect in their lives.

Although there were no participants who indicated that they lived within the zip code of this context, several worked within that same zip code while others lived and or worked in zip codes nearby. It seems their thoughts are akin to residents who lived within a 2.5-mile radius at the time they completed the survey conducted by the MissionInsite/Quad-ren-ni-um Project, 2017. I relayed that the results revealed that 34.6% of religious/spiritual programs are moderately important while 19.2% deemed the same as “very important.”⁴ Still, 39.8% of the agreed that “Religion must play a primary role in shaping social morality” and also 68.4% disagreed to this statement “Children are adequately taught good and moral standards today.”⁵ Still, 46.7% expressed that the role of faith to life was “very significant.”⁶ Finally, 49.5% agreed to this statement “I have

⁴ MissionInsite/Quad-ren-ni-um Project, *The ExecutiveInsite Report*, West Ohio Conference UMC, Cincinnati, OH, 2017, 1, accessed April 11, 2018.

⁵ MissionInsite/Quad-ren-ni-um Project, *The ReligiousInsite Report*, 1-26.

⁶ MissionInsite/Quad-ren-ni-um Project, *The ReligiousInsite Report*, 1-26.

great hope for the future of my own community.”⁷ Again, it seems that the participants are in good company with other residents and that I would have great support among the residents within a 2.5-mile radius of the school for offering RE during the school day to teens.

It appears that this project was successful in that awareness was created among respondents. Also, there seemed to be some connection between this awareness and the willingness to allow time during the East Side High School day around his or her regular duties at East Side High School for students to satisfy this requirement of one hour of religious instruction per week if they so choose. There is a caveat in that 33% of respondents who view him or herself as decision-makers at East Side High School but there was only the board member’s wife who is also a responsible for marketing at the school. However, she committed to take the information to her husband to increase the awareness of other decision-makers and to allow the instruction. Moreover, the current school principal did not attend but invited me to launch RE at East Side High School. In fact, he asked “when could I get started in implementing this intervention?” As a strong Christian and former youth pastor himself, he understands the value and necessity of the Bible and its healing interventions in the life of troubled youth. He joined his successor in this vein in welcoming God Almighty back into the halls of the high school to effect revive and effectual and lasting change. Within the four walls of the school among supporters who participated in the research for this project, and among neighboring residents, there is support for this project.

⁷ MissionInsite/Quad-ren-ni-um Project, *The ReligiousInsite Report*, 1-26.

Speaking of change, there are several things that I could have done differently. I could have worked harder to engage actual East Side High School staff and other key stakeholders when I learned they could not participate. Time was of the essence due to the numerous threats to my project being completed, so I could not delay the implementation of the project beyond late August 2020, especially with exam date approaching in November 2020 and the graduation date following closely in December 2020.

Finally, East Side High School is a charter school. The schools I referenced and featured in Australia are public schools. My thought was to make the distinction between a public school, a Catholic and Christian school as opposed to a charter school, but, most of the students enrolled in the East Side High School charter school are former enrollees in public schools so they would have been exposed to the public school system where RE is not offered.

In addition, I decided not to disclose the real name of the school since the ownership changed mid-stream and since the entire staff was replaced, including the principal who first invited me to collect the data and implement the intervention after the data was collected. She expressed that she prayed even before I arrived for the students and for an intervention such as this to stem the tide of darkness that had nearly overshadowed her school before God Almighty was invited to return.

Over the course of this process, there was much to be learned. I am very happy that I captured a summary of my learnings each semester. In sharing with my audience, readers will see the spiritual growth I have enjoyed in six semesters. In semester one, I recall gaining much, much more insight about the rich Christian heritage of this nation

and the impact it once made on education in this country and worldwide. I gained a greater, personal appreciation for that heritage and felt fueled by the needs of those in my context and also my research findings to that point, to take up the task of rebuilding and promulgating that heritage. Still, I learned that the location of my context was intimately involved in education youth in morality and religion in the 1800s. I felt that I was conceived and called to the task of rebuilding and promulgating that heritage. This research prompted a new level of excitement for my work and its expected outcome!

Finally, in semester one, as a result of my research, I found a strong precedence for my work and an appropriate starting point for re-launching this effort to educate youth in my context since this very school that I passed many times en route to and from work is located in the school district where my context sits and was reported to have participated in this effort in the 1800s. It will be great to find records of the impact of this education based on morality and religion among the annals collected in the city's public library and to do a longitudinal study after the Doctor of Ministry program is finished and I launch the project, to compare the impact on behavior, spiritual growth, and the rebuilding of the community. That will be a very interesting and telling undertaking.

By semester two, I was in the throes of the battle to retain her health provided by the stripes Christ bore on the cross. There was not much more I could say at this time but to stand in faith for healing and to press onward to discover a diagnosis and treatment.

By semester three, I gained new insights highlighting God's faithfulness to sustain in the midst of the battle for physical health and faithful to heal and restore, no matter the extent of illness. I learned that He has answers when no one else does and when the physical problem seems to be unique to the sufferer. This experience of illness over the

past eighteen months, at that time until July 2019, and my progress toward discovery and recovery, aided in my having a greater appreciation of the plight of the young people in my context who are ill and in need of answers. These answers are necessary because it seems no one else has answers and when their problems seem to be unique to them and their family system and their generation. I was more confident at that time in my resolve that God is able and willing to heal and restore and that He “h[ath]” (which means this is a completed yet on ongoing work) already.

I learned that it is my calling to bring this revelation and reality to the youth in my context. Still, the new perception at the time of semester three was that my context was falling apart since the wound was so great at that time among the youth it purports to serve; and the answers were utterly lacking or mocked. Although it had been sad to observe, the fall that is, I had watched another similar context arise as a beacon of hope on the horizon whose leader is open to the word of God and its interventions to assist in his own efforts at healing and restoration. This was the model I hoped to also replicate. Finally, the new information I gained that semester was important to the doctoral work because I learned matter the difficulty, the illness and the fall of my context in this case, God is still on the throne, and that He has a way of resurrecting what seems dead or lifting that which has fallen; and ultimately, restoring that which is damaged. That was during that semester and remains the hope of and for the youth in my context.

When semester four was completed, I ascertained new insights to include that the school kids in public schools are in more of a dire need for help than I even knew was and is now the case. I was traumatized after witnessing the aftermath of a triple shooting of students in the schools wherein I served over a dice game at a hotel birthday party next

door to my office where I provide clinical counseling! I felt an urgency to get this project implemented. The lives of the students in my context were then felt to be hanging in the balance, and some have died in this waiting phase. I felt the intervention of introducing the Bible and its healing interventions via chaplaincy could wait no longer. It can also wait no longer because the very school (which is my context) was slated to close because the vacuum for spiritual intervention had impacted the students' attendance and also the academic performance of the students. They had not met the goals on these two metrics and so the school was prepared to close its doors after the close of the 2019-2020 school year. With this news, my perception was that, because of the increase in the need of the students in this context for this intervention, the impact of the intervention in the lives of students would be greater as would the support of the decision-makers in allowing the intervention in the school.

Finally, the new information I had gained in semester four that would be important to my doctoral work was that self-care is important as I forge ahead in this work. Three other school personnel in a similar school context have fallen in health, emotionally, mentally, and physically in their line of duty in their efforts to help these adolescents. News of these incidents prompted me to increase my efforts at self-care in order to continue this work and to self-sustain as the work is replicated across the nation. I devised a plan to do so which had been expressed to my direct report on December 7, 2019. I had planned to resign my position as Cincinnati Site/Program Director for more time for self-care in preparation for launching this project. To my surprise, I was asked to stay and I accepted so Plan B for self-care had to be determined, and fast, because I was deteriorating in health by and by.

As semester five approached, I gathered that as much as I loved to plan (particularly related to my doctoral project), I found that there is more stress in attempting to plan in a climate where there are so many uncertainties. When I presented myself and my gifts at the table in this climate with deficits (e.g., related to health issues, although I had overcome by faith), planning was proving to be even more difficult. I had learned to take the liberty to stride rather than allow the inability to plan to cause more stress than I was willing to harbor nor entertain in any form.

I knew I needed to be stress-free in order to enjoy the manifestations of my healing; so, I chose to rest in the stress-free zone at that time and boy was that difficult, almost stress-inducing itself. My perception was that the need is even greater now for my intervention than when I first started on this plight. Several students in my context had been involved in crimes or connected to others who had engaged in criminal behavior or who were victims of felonious behavior. It would be very convenient to say that the “c-19” crisis was supernaturally designed to delay the implementation of the project. God is in control, always, and I knew then that He would make a way for me to implement the intervention just at the moment it was needed most, to provide an Ark of Safety in which troubled teens can take refuge.

Finally, at the close of semester five, I was still learning the importance of self-care. I had planned to take a much-needed rest for the first time since enrolling in the doctoral program the last week after the semester closed. My project had stalled at that moment since the context is a school; and the schools were closed. All I could do was rest in the place I found myself, along with others in the world who were impacted by “c-19” challenges. I believed I and others would be stronger on the other side of these

challenges. My greatest take-away at semester six was the power of rest and that the world will stop, literally, to mandate rest for those who need it to be refreshed for the work that is required of them on the last leg of this journey as it seems the world were truly in the "end times."

Since that time, I was forced to rest and recover after accurate diagnosis and surgery to correct the health issue. I am on the heels of a full recovery and ready to launch out again into the deep of the conclusion of this project and its implementation in daily living. What fun it will be to partner with God Almighty in this work, and at such a time as this time is. There has never been experienced quite a time that is the same in history as current headlines will bear witness.

In conclusion, I am thoroughly convinced that this work is necessary in schools across the country and on all six continents. I mentioned "six" since, of the seven continents on this earth, Australia has paved the way for us in this vein. The government of Australia has fully embraced and funded Religious Education via chaplaincy in its public schools and have had a tremendous outcome as shared earlier in this chapter. I wondered if God would honor Australia for giving Him place in their public schools and in their government budgets to fund this work in their public schools. I did find a Scripture that reads, "Blessed is the nation whose God is the Lord . . . (Psalm 33:12a)," and Proverb 14:34a which reads, "Righteous exalteth a nation." Then I read this verbiage in an article in "The Washington Post":

SYDNEY—The Sydney Opera House has reopened. Almost 40,000 spectators attended the city's rugby league grand final. Workers are being urged to return to their offices. Australia has become a pandemic success story. The nation of 26 million is close to eliminating community transmission of the coronavirus, having defeated a second wave just as infections surge again in Europe and in the United States. No new cases were reported on the island continent Thursday, and only

seven since Saturday, besides travelers in quarantine. Eighteen patients are hospitalized with covid-19, the disease caused by coronavirus. One is in an intensive care unit. Melbourne, the main hotbed of Australia's outbreak that recently emerged from lockdown, has not reported a case since Oct. 30. Meanwhile, in the United States, 52,049 people are hospitalized and 10,445 are in an ICU, according to the Covid Tracking Project, a volunteer effort to document the pandemic. America's daily new cases topped 100,000 on Wednesday, and its death toll exceeds 234,000, a staggering figure even accounting for its greater population than Australia, which has recorded 907 deaths. . . . North America, Europe, India, Brazil and other regions and countries struggle to bring tens of thousands under control, Australia provides a real-time road map for democracies to manage the pandemic.⁸

I noticed when reading this article that I also reduced the power of the “c-19” disease in print by lowercasing its name as I noted I also do when referencing the disease! This could be one reason for their success in taming this pandemic. The author of this article has given credit to science for this project, but I submit that God has granted a healing of the land of Australia through science, since all truth from science comes from Him and since health comes from the Great Physician. Could it be that the Great Physician has released health in the land of Australia as a blessing for its work in reinstating the Bible and its healing interventions in public schools via chaplaincy interventions? Kids are in every family in any nation and these kids are carrying the truth of God in their hearts though Religious Education. Thanks to the government of Australia for providing this Religious Education to each and every family on its continent. I believe God honored the government and healed the continent. He is no respecter of persons. He will do the same on the continent of North America. I am thankful that I have been invited by Him to take this charge to schools in North America! Our continent is certainly in need of healing; and I am poised via this project to bring healing to students, their families, and our land.

⁸ A. Odysseus Patrick, “Australia Has Almost Eliminated The Conronavirus—By Putting Faith In Science,” *The Washington Post*, accessed November 15, 2020, washingtonpost.com/world/asia/2020/11/15/australia-has-almost-eliminated-the-coronavirus-by-putting-faith-in-science/.

As shared earlier, this project was a success in that it brought awareness to participants of the impact of reintroducing the Bible and its healing interventions in schools. It was also a success in that participants were willing to allow RE during the school day. Also, research around the neighborhood of the context revealed that residents believe that values education is important for students. If I had had the additional time, I would have waited for the school year to reconvene when the fall schedules of invitees would have been more settled than were their summer schedules. The summer months are typically those when teachers have the opportunity to do the things, they could not do during the school year. Given this tendency, I would have resent the invitation to participate in this research project to the school personnel so that their results were gathered. I was able to gather what I could with whom I had available at the time, and now, there are next steps to hasten the implementation of the next phase of this endeavor. This next step is the implementation of this intervention in the schools in which I serve. I will outline this plan below.

I am blessed with the opportunity, at present, to serve in three schools now, one, the school featured in this chapter, which now educates students who are ages fourteen to twenty-two plus! I am also blessed to serve in two other schools this 2020-2021 school year, grades kindergarten through eight! The superintendent and principals as well as the staff of these two schools are also open to RE in these schools. I must note that when I began this project, this was a dream I was called to and I was an individual ready to serve. Today, my team is eight-persons strong, including myself! I should also note that I have the opportunity to introduce this intervention to ten other campus! I am working to staff them now. Of course, I have been hindered by health challenges, so that, these

schools have not been staffed. I am so happy that I had therapists to cover my clients when I was out of the office with health challenges. I am reemerging and strong after illness, assessment, treatment and recovery. With this setback, there is still work to do. I hope to be able to implement this project in January 2021.

I need to start with hiring therapists to cover the ten campuses in which I have been invited to serve. I also need to begin the hiring process for a chaplain. I will start with one chaplain who will visit each campus in a planned circuit. His or her schedule will quickly be full of RE duties, as well as those that have defined the work of chaplains serving in Australia's schools as delineated earlier in this chapter. Before hiring, I need to do more research on Australia's searching, recruiting, compensating, and managing processes concerning the chaplains. I have the commitment of the former Pediatric Chaplain, David Anthony Spencer, Jr., who assisted in the implementation of this project to serve in this role as chaplain in some, part-time capacity until I can find a full-time chaplain to serve in this role. I will also enlist Chaplain Spencer's help in searching for this full-time chaplain as well as in managing the entire program of the chaplaincy department in schools. This will be a new arm of the offerings of my business, that is, therapeutic interventions in schools and now chaplaincy interventions in schools. I am excited to document my processes and progress on the next leg of this implementation phase.

Finally, before implementing this next phase, however, I plan to schedule a meeting with the superintendent and principal of the kindergarten through eighth grade schools as well as the new leadership and new school personnel of the school featured in this project to recap my project topic, project implementation, and to share my results. I

will share my plan and my timeline for next steps toward implementation in January 2021. In light of the unstable cultural climate related to “c-19,” the election, the election outcome, and the presidential inauguration activities now through January 2021, there is the feeling of change in the air. Many would probably recommend that I postpone the implementation of this project to a different time. I feel that the prompt to ride the wave of change and to move forward with this project was God-inspired. There is no greater time than the time of uncertainty to share the good news featured in the Bible and its peace and hope that is available to all in troubling times.

The familiar Scripture in the Bible that reads, “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6). This verse is a command of the wisest king on earth, Solomon. It can have two meanings, the second is more indicative than the first. The first understanding is plainly read one should educate a child in the direction in which he should proceed, and when he comes of age, he will stay on track. The other can be read this way by changing the punctuation marks: “Train up a child, in the way he should go, and when he is old, he will not depart from it.” Jesus described Himself as the Way, the Truth, and the Life (Jn. 14:6). In this case, this Scripture can be interpreted that if one trains a child in Jesus, who is the Way, the Truth, and the Life, he will not veer from the training. Of course, we find His teachings in the Bible. This command can be headed as this project is implemented and we can be sure then, that the community, culture, country and continent at large will be impacted not only in the short-run, but in the long-run.

It seems that we can lift Australia as an example of the blessing attained in leading the task in our times of training its school children in the way. No doubt, the

leaders in this task in Australia now serving in key positions in science and government today are products of that school system where religious education was included in curriculum. They were prompted by wisdom to heed science and, thereby, secured the blessing for its stance for religious education in school for their continent in the fight against “c-19.” There is no limit to the blessing of God for obedience to His word, so it can be assumed that there are layers upon layers of blessings on the Australian people and their continent beyond this “c-19” blessing. As David Barton shared, there were innumerable negative implications for removing the Bible and its healing interventions in schools so, of course, there are innumerable positive implications for reintroducing the Bible and its healing interventions in schools. As I embark on this implementation phase, my prayer is this as I stand in need for of complete health and strength for this undertaking, a prayer adapted from Nehemiah when he was poised to launch the mission of reintroducing the captive Israelites to their homeland and the ways of God in their homeland as the People of the Book:

Remember me, O My God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof (13:14) and [r]emember me, O My God, concerning this also, and spare me according to the greatness of thy mercy (13:22); and [do] [r]emember me, O my God, for good (13:31).

Indeed, do remember me, O My Yahweh in My Yeshua’s Name, for Shalom!

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